# Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

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1950

Zions Herald Award

For

Methodist

Churchmanship

To

Chilton G. Bennett

*Executive Secretary of the Board of Lay Activities of The Methodist Church*

December 6, 1950

## FROM COVER TO COVER

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## READERS WRITE

### Where Were Prophets?

I should like to call to the attention of Robert E. Segal, Stanley Lichtenstein, members of the American Christian Palestine Committee, and all who appear to be unable to see any justice in the Arab complaints against Israel, an article in the last issue of *Religion in Life* by Rabbi Elmer Berger. Rabbi Berger is national executive director of the American Council for Judaism. In his article entitled "The Immutable Values of a Universal Faith," he asks these pertinent questions — where were the rabbinical voices protesting against intimidations practiced to compel political subservience to Jewish nationalism's fight for political control of all or part of Palestine? Where were the prophetic religious voices to call attention to repeated Jewish nationalistic defiance of the United Nations? Where are the religious spirits demanding that Jewish Nationalists bring to trial the murderers of Bernadotte? Where were the men with Jeremiah's "burning fire within," to protest the widely reported compulsion used upon displaced persons so that they might give the Zionist-nationalist answer of where they wished to settle their lives? Where were the descendants of Isaiah who called to the moral conscience of the world the plight of 750,000 Arab refugees? And what kind of Judaism was it that replied to the need of these people that the non-Jewish world paid too little attention to the Jewish victims of Nazism? This is the tribalism of "an eye for an eye." It is a world of thought apart from a Judaism that encourages "justice to flow like water and righteousness as a mighty stream."

Surely the good rabbi is not anti-Semitic nor can he be charged with being identified with big business in the Near East. We might well join the rabbi and ask where were the Christian voices that have failed to protest against the plight of Arab refugees? Christian pulpits have been strangely silent on this issue and even the Methodist Federation for Social Action has made no protest. A resolution submitted to a Methodist annual conference some time ago, expressing sympathy for displaced Arabs in Palestine was voted down. Why?

(REV.) DAVID HAROLD HICKEY,
Malden, Mass.

### Glad For Mr. Searle

I, for one, heartily congratulate Mr. Searle on his letter recently printed in ZIONS HERALD on "Capitalism and the Church." Since how long has it been necessary to apologize for capitalism in America? I had long understood that capitalism was the basis of the American way of life and of American prosperity and that capitalism needed no defense except in Russia and in China. I had hoped this was still so. Too many Christian people, through misinformation and possibly through a vague jealousy of those who work harder and save more than they do, hope that a leveling process will be a cure-all. Is not such a view most welcome to every Communist? Where capitalism is overthrown, no man with ten dollars in his pocket is safe.

HELEN MILDRED PORTER,
Rumford, Rhode Island.

### Unions Defeated

Having been away from home for some time I have fallen behind somewhat in my reading and have just read Clair M. Cook's "The Parson Looks at Labor" in ZIONS HERALD of Nov. 8th. I hope that Mr. Cook is not so far behind in his reading that the report of the election in Ohio has not come to him. In view of that report it would be well for him to revise his opinion concerning the attitude of members of labor unions toward Senator Robert A. Taft. In spite of the fact that union labor leaders practically took over the campaign against Senator Taft and spent huge sums of money to defeat him, the Senator carried the state by a majority well beyond 400,000, had a majority in all the counties of Ohio except two, including counties in the industrial sections.

It is evident that thousands of membe of labor unions voted for him repudiati the position of their leaders and utterly r pudiating the statement that Senator Taf "sponsorship of the Taft-Hartley law h made his name infamous in labor uni halls everywhere." Evidently members labor unions are doing some thinking f themselves and are not truckling to the c mands of their leaders. It was a great v tory for Senator Taft over his oppone who, leaders of his own party acknowledge had no qualifications to warrant his being Senator of the United States. It would well for Mr. Cook to be aware of the fa that "a Taft victory will be (is) an undoubte defeat of union labor (leaders) with n tional repercussions."

(REV.) JOHN H. BLACKBURN,
Lakewood, Ohi

### Sick Of The Parson

Three cheers for Mr. Anderson of Orang Mass. We are plenty sick of the Parso who looks at Labor and wonder how lon we will have to look at warped views. W were made particularly sick by his "Look on leaders in industry.

MRS. LEROY W. MACOMBER,
Saugus, Mas

### Help! Help!

Help! My husband needs help! Wh can rescue him from the well-meant bon bardment of his church and its agencies?

Last month (October, 1950) he segregate "the church's mail" and kept it for the montl Not all of it, of course. The *Upper Roor* posters and mimeograph inserts were usec as were the fine posters from the Board o Temperance. Other items also could not b kept.

Yesterday he weighed the accumulation – seven pounds, one ounce! There were 2 letters, 45 order blanks, envelopes, cards an other enclosures, and 816 pages of mimeo graphed and printed matter.

Although he had given the mail quite bit of attention on the days of its arrival, i took more than two hours of yesterday' time to go over it again that nothing import ant should be missed. Yet as he cleared hi desk he sighed, "Well, I'll bet I've overlooke something!"

As we mentally multiplied what he hac received through the mail in one month b what all other Methodist ministers in th country had received, and then multiplie that by 12, the amount that this bombard ment had cost the church in time and mone staggered our imaginations!

Yes, my husband needs help!

MRS. OSCAR M. POLHEMUS,
Lancaster, N.H

# Mr. Bennett Accepts Our Churchmanship Award

*Digest of the address made by Chilton G. Bennett, executive secretary of the Board of Lay Activities of The Methodist Church, at the* ZIONS HERALD *Annual Dinner, Friday evening, Dec. 1st at Hayden Memorial Hall, Boston University. Mr. Bennett received our 1950 Award for Methodist Churchmanship.*

Mr. Chairman, Bishop Lord, ladies and gentlemen.

I am grateful for this high honor which is mine tonight. I accept it humbly, for I feel the presence of the spirit of millions of laity tonight, and that this is a recognition of their great potential for the building of the kingdom of God. I rejoice with you at your having successfully served the Christian church 128 years. This is a magnificent attainment.

That this award is being made by ZIONS HERALD is of special interest to me for three reasons — reasons which are basic in my own thinking about my church and about the future world church.

First, because through the years of existence of ZIONS HERALD, the policies have been formulated in the main by laymen. I have great faith in the potential of Christian laymen for Christian action if given the opportunity to act.

Second, because its policy has been to insist on the right of the individual to speak freely and independently in helping to formulate the policies of the church. The Methodist Church has achieved much of its dynamic, much of its greatness, because it was built around this philosophy. If it is to grow even greater, as certainly it must in order to meet the challenge of the day, this policy must never change.

Third, I have long been impressed with the objective way in which the magazine has handled its discussion of church problems and that its criticisms have always been of a constructive and positive nature. Great contributions, through the years, to the success of this magazine have been made by such men as Bishop Lewis O. Hartman, Alfred Avery, your present editor — Emory Bucke, and others like them.

THESE ARE TRAGIC days in which we live and in which we willingly or not must participate. As I face them, I want to say again and again to people everywhere that I believe in God with everything that is within me. I believe in Jesus Christ who, working through you and me, if we will but allow Him, is the only hope for the world. Therefore, these are days of challenge and opportunity to Christians. This can be our greatest hour. God in all of His work achieved the crowning glory when He gave human beings — rich, poor, black, yellow, or white — the power to transform lives — to transform the world.

This can be the hour when Christ can be revealed to the entire world — an hour which will see Jim Farr, Dan Marsh, Bishop Lord, Emory Bucke, Tom Clay, Ralph Bunche, and millions like them walking arm in arm singing, "Onward, Christian Soldiers."

Tonight each of us professed Christians stands inside his own house of life, on the threshold of tomorrow — on the threshold of the future. The doors to that future, revealing what it is to be, are always closed and remain so until we, as individuals, open them and walk out into the stream of life, thereby determining the character of that future. Some people have only one door and open it readily to the full Christian life. Too many people have too many doors — opening some readily, adamantly refusing to open others, thereby still remaining inside their own houses. And still many others have many doors to open, are willing to open them, but haven't the slightest conception as to how it can be done. This results in a lack of comprehension, and ultimately leads to confusion, hysteria, and the development of apathy. The net result is a society, the pattern of which most men find to be far ahead of their own thinking and their ability to cope with the problems that they themselves brought about.

These problems are frightening to behold — a world seething with unrest, millions of people starving in a world of plenty, the onslaught of atheism, the rise of crime, racial hatred, the lessening of the moral standards of people all over the world.

NAPOLEON, IT IS SAID, once called his staff together, spread a map in front of them, pointed to a red dot, and said, "Were it not for that dot, I could conquer the world." This spot was the British Isles. Communism, and all other "isms," seek to dominate the world. The Christian church today stands as that red dot, blocking the conquest of free men by these groups.

The Christian church and all it stands for is under siege today. To continue to stand, it must put free Christian men to work, teaching each person to make his own personal attack on the ills of the world, beginning in his own life. It must teach men to open all the doors to their own houses.

The terrific impact of these multiple problems is testing the church today and will continue so to do. To meet the test, the church must become even greater. There is a restlessness among millions of Protestant Christians today. There is a desire to walk out into the bloodstream of life, taking Christ's message to all people.

In membership in our Christian churches today are enough capable doctors, teachers, engineers, psychologists, and farmers who, using Christ's message as a basis, have it within their power to change the conditions of the world.

What if they should come tomorrow offering to do this work within the framework of the church? Do we of the church have the "savvy" for the utilizing of these talents? Do you think we would know immediately where to begin?

Bishop Dana Dawson of our own Methodist Church, after coming from behind the Iron Curtain, said, "I am absolutely convinced that humanity will follow somebody."

Hitler proposed ideas which were ridiculous to the rest of the world, and yet 60 million Germans followed him. Communism, to the Christian mind, has absolutely nothing lasting to contribute to individuals, and yet millions

follow blindly, and there is grave question at the moment as to how other millions will go. We have said already that the Christian church is under siege. The grave question confronting the church and its membership is, "Will our tactics be defensive or offensive?" Speaking personally, it must be offensive, and this offense must be conducted in far more areas than the church has ever effectively worked before.

The Christian church must continue to be the basis for world peace. The tragic problems undermining world peace must be solved by the Christian church. There are many, but I should like to call your attention to what I consider to be the four most urgent.

Certainly one of these is political. The church has a definite responsibility to society to dig down deep into her membership, find qualified people, and inspire them to political leadership. This is the way to defeat political immorality. Am I advocating that the Christian forces get into the political life of the world? My answer to that is "yes," if I am understood to mean that the church must bring full light on the political issues of the world and then develop strong Christian character to assume political leadership.

Just recently in Chicago, inspired by several Methodist ministers, 1950 Protestant ministers stood up and defied those who sponsored gambling and vice of all kinds. Vice, we are told in Chicago, is controlled by a very few people. 1500 Protestant ministers represent several hundred thousand law-abiding citizens. One has to ask himself immediately then, "Why do these conditions exist?" There is enough talent in the lay forces in Protestantism in the city of Chicago to change all of this, but a price will have to be paid — a price in conviction, faith, and personal courage, but the church cannot turn its back on the job ahead.

"Come ye, and let us walk in the light of the Lord. He will teach us his ways, and we will walk in His paths." — Isaiah 2:3-5.

"And there were in the same country shepherds abiding in the field keeping watch over their flock by night." — Luke 2:8.

The second of these areas is that of labor-management relations, one which is causing considerable concern today because of the deadlock that exists between these two powerful, but all-important groups. The Christian cause is the only common denominator which can remind each of these two groups to put society ahead of self. Whose responsibility is it to bring to their attention the Christian cause? Whose, but the organized church.

A third area is human suffering and human need from which no community, regardless of geographical location or size, is free.

I have only recently completed a visit into some 14 countries of the world. It is impossible to experience the tragedies of fear, hunger, and disease without bringing one's self face to face with his own inadequate efforts to relieve this suffering as compared with his abilities for doing it.

For example, just recently in Frankfurt, Germany, I came upon a man, a woman, and seven dirty little ragamuffins standing on the street. In front of them was a little cart loaded with two mattresses, torn and tattered blankets, a few cooking utensils — these their worldly possessions. The look on their faces will always be vivid in my memory — a look of complete defeat and hopelessness. I reached into my pocket, pulled out ten marks and handed it to the lady. A look of utter disbelief came across her face. I am certain that in effect, at least, I got a first decision for Jesus Christ in the hearts of those terribly frightened people, but it takes more than money. These people, and hundreds of thousands in a similar plight, desperately need to feel the constant presence of Protestant Christians working furiously and unitedly at the job of relieving human suffering. People who are hungry, homeless, and see their little sons and daughters slowly starving to death do not respond easily to the plea to be Christians. By our example, we must guide them step by step.

China has starved for centuries. Millions in India have died from hunger and disease. Because of this, millions of people all over the world are being challenged to deny Christ's life as having any meaning whatever.

The agony of these people must be heard by Christians everywhere, if Communism is not to engulf the world.

The history of the church across the centuries discloses that its greatest pages have been created when the missionary passion was strongest. That passion must flame anew today.

The fourth area, and a very critical one on which the Protestant church must speak out positively and unitedly, is that of human rights. There is nothing, confronting the Christian people today, more urgent than the speaking for, and defending of the rights of all people, black, yellow, or white. The eyes of the world are hopefully watching the Christian church at this point. This probably is the area of greatest tension today. Much has been said and written about it. Charges and countercharges have been hurled to no good end. Great advances have been made by Christians in all sections, but the church must at all times make its stand clear to the world, a stand for that which is Christian, for that which is right, and refuse to compromise. Only in so doing can we be certain that the peoples of the world will follow Christ.

Some may say that it is a very dangerous thing for the church to tackle problems in these four areas. Of course it is. We are living in a dangerous world. Our mission, then, will be a dangerous one. It will call for much patience, understanding, education, the taking of a serious look at ourselves, and the daring to do for God.

I am proud tonight to be a member of the Protestant church. I am proud to be a member of The Methodist Church. I am proud to work under the inspiration and guidance of such people as Bishop Lord and 35 others like him. I am proud to be associated with more than

5,000 active ministers devoting their lives to the great Christian cause. They are, and always must be, our leaders.

The accomplishments of The Methodist Church to date have been under the guiding spirit of these leaders using the available lay resources of the church, but we are in a new day now and we must Advance for Christ and His Church. Facing our present day world and its problems, being under siege by many "isms" and ideologies, we face the necessity now of finding, training, and putting to work vastly greater resources of the laity than ever before in the history of the church.

The gravity of the world situation makes it imperative that the men of The Methodist Church be organized for immediate action — men willing to engage evil forces at any cost.

Last Saturday at Champaign, Illinois, during bitter cold, 72,000 screaming, yelling, frantic people paid a minimum of $3.60 admission to witness two teams of young men engage in a struggle back and forth across a great field, each attempting to win. These two teams were representative of the very finest young men that Ohio State and Illinois could produce. They lost sight of self and gave everything they had to win.

On the world scene Communism has already fielded a tremendously powerful team, the very best it could produce. These men are giving, and will give, everything to win. The fans on their side are screaming and yelling, and are willing to pay any price to win.

Are we as Methodists able to field a team which can match the other team man for man in ability, zeal, passion, and will to win? Are the stands on our side of the stadium full of zealous supporters, giving all they have?

An aroused laity under Christ can win against Communism and all other evil forces, thereby changing the trend of a civilization.

SOMETIME AGO I boarded a big DC-6 airliner, leaving Los Angeles at 11 p.m., to arrive in Chicago at 7 a.m. the next morning. The window seats filled quickly. About five minutes before the plane was to leave a little, freckled-faced, crew-haircut lad about nine years of age, who clutched a ball bat in one hand and a fishing pole in the other, boarded the plane. He walked up and down the aisle and finally stopped beside my seat and said, "Mister, can I sit with you?" It developed that the little lad's mother and father had decided to separate, and he was heading to grandma's to live. He had never been on a plane before, and so I gave him my seat next to the window so that he could see the mountains in the moonlight as we crossed them. The next morning, approaching Chicago, we ran into a terrific wind and rain storm. Despite the size and weight of this great ship, it was tossed violently about the sky. I glanced out of the side of my eye at the little lad. His face was white. The knuckles of his little hands were white from gripping the arm rest. He was literally petrified with fear. He saw me looking at him. He said in a trembling voice, "Are you scared, mister?" I replied immediately, recognizing his plight, "No, sonny, this is fun." An amazing thing happened immediately. Fear and tension left his little face. His little hands and body relaxed, and he smiled. Why? Here was someone who was not afraid. Here was someone from whom he could get inspiration and courage. The question then before us, as we are being tossed violently, is, "What do people see in our faces?" Do they see courage, faith in Jesus Christ, and conviction?

# Producing For Freedom

VICTOR G. REUTHER

Last spring I spent ten days in Israel with the American Christian Palestine Committee Study Tour. When I arrived at the Lydda Airport, I was but 23 flight hours from my desk at the UAW-CIO Education Department in Detroit. Despite the fact that, in one sense, I had flown backwards through time into a Biblical setting, after seeing at first hand, this young and vigorous new nation in the building, and especially after talking to the men and women of Histadrut (Israel's trade union), I was overwhelmed by the illusion of having at last come home to the future. At the end of my visit I felt as though I was leaving a new-found homeland and returning to an older era.

My background has been trade union and Christian. My father taught me the ethical aspirations of democratic trade unionism, as well as Debs socialism, while Mother made certain that I attended regularly the Lutheran Sunday school; but no echo from my youth was responsible for the strong sense of home-coming I had in Israel and the feeling of loss I had on departing.

As I have organized and analyzed my notes on the visit, I have finally realized that Israel today, more nearly than any country I know of, is realizing the aspirations of the democratic trade union movement, as well as the moral and ethical principles of applied Christianity.

I doubt if anywhere in the world today there is or has ever been a nation in which the trade union movement itself has assumed so large a responsibility for housing, health, for vocational training, as well as cultural activities, for the operation of employment agencies, for the resettlement of immigrants, for old age security, and even for the financing of industrial and agricultural developments.

In other words, the union has assumed a direct responsibility for virtually the entire range of social and economic activities which by political evolution have become in most countries the exclusive domain of the state. The result of this has been, I believe, a tapping of tremendous reserves of democratic participation by the people in the solution of their own common problems.

It is not possible to spend an hour in Israel today without being surrounded by activities which bear the mark of Histadrut — that is, without coming upon people working on a Histadrut project which is essential to the entire community. The factory you see may very well be one co-operatively owned and operated by Histadrut. The busses that provide transportation are manufactured in the Argaz factory at Tel Aviv, owned and operated co-operatively by Histadrut, and the transportation itself is

(Continued on Page 14)

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## Second Week In Advent

(Read Isaiah 40:25-31; Luke 20:9-18.)

The first lesson suggested for the week comes from the wise prophesy of Isaiah. The passage expresses a confidence in God that is not only timely, but reiterates a badly needed confidence for moderns. It answers the question, What kind of a God have we? It is a joyful reminder to an age that has forgotten that God did create and does still create; that God did expend Himself and still "fainteth not, nor is weary." It says to our confused and threatened world, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint."

The second lesson is the parable of the vineyard, a story told by Jesus to his disciples, to illustrate how he felt about God's abiding goodness. It is familiar to churchmen because it declares an oft-forgotten principle: "The stone which the builders rejected, the same is become the head of the corner. Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

This latter lesson, quoted by Jesus from Psalm 118, is exceedingly timely for 1950. It is not just a matter of looking over the "stones" that we have rejected but the honest recognition that we are suffering and will continue to suffer because of past and current mistakes. There is a continuity in God's universe and though it is man's privilege to choose to ignore God's ways, it is clear that by so doing, man brings destruction upon himself.

As we contemplate China's attack upon the United Nations, despite General MacArthur's semi-assurance that this would not happen, we wonder what bitterness there is among the Chinese because of our past policy of Oriental Exclusion; is there retribution to be found in this event for our determined sin of race superiority? Who knows? Who knows how much capital has been made of our sins by the warring forces of materialism? What of these stones which we have rejected? What of the Christ we have denied?

## Our 1950 Award

A distinguished line of men have received ZIONS HERALD's Award for Methodist Churchmanship: in 1945 we honored the Rev. Dr. John Wear Burton, president of The Methodist Church in Australia; in 1946 our award went to Dr. Arthur S. Flemming, then U. S. Civil Service Commissioner and now president of Ohio Wesleyan University; in 1947 we gave our award to Bishop Lewis O. Hartman, editor of ZIONS HERALD for 24 years and elected to the Methodist episcopacy in 1944; 1948's award went to that "grand old man of Methodism," Dr. John R. Mott. Last year Bishop G. Bromley Oxnam of New York received our award, and in 1950 we honor Methodism's virile leader of its Board of Lay Activities, Mr. Chilton G. Bennett.

Chilton G. Bennett is an engineer by profession and has had long experience in both national and international industrial life. After a brief period as a college vice-president, Mr. Bennett accepted the challenge of heading up Methodism's Board of Lay Activities. He has already proved that lay churchmanship is a highly important factor in maintaining the democratic way of life, but more seriously than that he has put churchmanship on a wider basis. Mr. Bennett and his staff are busy recruiting the finest laymen in the church to take their places of responsible leadership in the face of the modern challenge thrust upon the Christian movement.

Chilton G. Bennett, in receiving our 1950 Award for Methodist Churchmanship, receives not only the

plaudits of ZIONS HERALD, but the heartfelt approval of the entire Protestant world. He is a symbol of something necessary if we are to find our way out and beyond modern man's apparent defeat. The Award which he has received from us is a copy of The Holy Bible, and embossed on its cover is this inscription:

1950 ZIONS HERALD AWARD
For Methodist Churchmanship
Chilton G. Bennett

## Of Its Kind

Much of American advertising is criticized because of its extreme claims. The television industry is currently under fire because of its attempt to capitalize on child guidance experts who advise television sets to cure our children's frustrations; the liquor industry is under fire because it has succeeded in many instances in convincing people that to be distinguished they must drink liquor; cigarette advertisers are competing in excessiveness to such an extent that their advertising has become a general bore.

Last week, however, we saw an advertisement that stopped us dead in our tracks! It was a roadside billboard describing a nearby restaurant, and it read, "This is the most beautiful eating place *of its kind* in New England!" We like that! It gives some small recognition to one's own opinion in the matter; it seems to agree that people might have standards of their own and that they might prefer to judge the eating place on the basis of those standards. The advertising recognized that people might prefer some other kind of eating place, but if they liked the general type represented by this place of business, they were invited to come in and pass judgment.

The principle applies to so much that churchmen have to think about. Take the church itself: are we trying to build a program there that will compare favorably with the local Odd Fellows Hall? Are we trying to compete with the local theatre? Or are we developing a church that is distinctly a church? Our Methodist *Book of Worship* has in it a prayer for the church which cites this principle: "When we compare her with all human institutions, we rejoice, for there is none like her. But when we judge her by the mind of her Master, we bow in contrition."

It is easy to blind ourselves in matters like this, because churchmen can find hundreds of things in the world with which the church could be compared favorably. We ought to be able to be better than the local bar room, the nearest railroad station, or the water works! But when we compare our churches with "the mind of her Master," we have a quite different scale of values and clearly we must "bow in contrition." We must then answer the question: "What is the church here to do? Is it being compared "with its kind?"

## Elements For Churchmen

Last week Secretary of State Dean Acheson addressed the National Council of Churches. In our opinion, Dean Acheson made a statesman-like address which history will remember. The secretary named names and cited "chapters and verses," yet with all of that, he appealed for an idealism to effectively put to rout the false ideologies of totalitarianism.

The military objectives were clearly stated and the secretary probably had most people with him when he spoke of those objectives; the determination of Mr. Acheson to hold the solid framework of the United Nations for the implementation of world freedom was both wisely phrased, and quite reassuring.

We are delighted to note that the National Council of Churches has taken a courageous stand in endorsing the position stated by Mr. Acheson. It was rather pathetic that the only objections to the speech came from three well-known anti-Acheson senators, and that their objection was to something that was not even in the speech!

The fifth and sixth "elements in the strategy of freedom," however, seem to us to be particularly directed to churchmen. Concerning negotiations for just settlements of international disputes, Mr. Acheson recognized that the Soviet Union apparently has no conception of doing anything other than insisting upon its own way; but at the same time the secretary plead for Christian patience in these moving words: "Because our earnest desire is peace, we shall remain constantly receptive to genuine negotiation. With the confidence that comes of strength and the humility that comes from our devotion to Christian principles, we shall be endlessly patient in working for peace. And we shall at the same time be endlessly alert to defend the bases of our national life."

The second of these elements is equally challenging: "What is even more important than what we say to the world is how we conduct ourselves at home and abroad. The force of example and action is the factor which finally determines what our influence is to be."

# What's New In The Bible?

CHARLES M. McCONNELL

## Church School Lesson For December 17th.

*Topics Copyrighted by the International Council of Religious Education.*

How Does The Church Help Us Meet Trials?
II Corinthians 11: 24-30; 12: 8-10.

The early Christians did not look upon the church as a crutch or a prop. They did not expect the church to give them help in meeting their trials and persecutions. In fact most of their troubles came from their Christian discipleship and their church membership. They did not look on their troubles as something to be endured. They took them as a matter of course, as something that went along with Christian discipleship.

The best example of persecution for the sake of Christ and his church in the early days was furnished by Paul. He begins his testimony of suffering for Christ's sake in our lesson text with this rugged report; — "Of the Jews five times received I forty stripes save one." Then follows a bit of casual reporting of persecution and suffering which makes our puny sacrifices look rather cheap.

There are places in the world which are unsafe for Christian living. The United States is not one of the hot spots in the world today, for we have become so well adjusted to sin and evils of all kind that we draw little fire from the evil doers. Now and then a preacher moves on from a community in which he has given offense to some group of sinners by taking a firm stand against an entrenched wrong or making plain talk against some social sin. But for the most part we abound in sweetness and light and have learned how to proceed with caution over the rough places in the highway.

When you get into what is known as missionary territory outside this country you quickly find what it costs to be a Christian. Behind the various curtains which have been drawn to shut out freedom's light, people are suffering and dying for Christ's sake. There are Christian missionaries fretting and chafing under the necessity of leaving their posts of danger. Of too many of us it may be said: "While the world perishes, we go our way."

*Christianity Behind The Iron Curtain In Germany*

Scarcely five years ago this nation was battling Germany in a life and death struggle. Out of that bloody and devastating war came the prospect of another war still more terrible. Already we have had years of a "cold war" which adds up to a threat to survival. Over large areas of the world Communism casts its red shadow and its bleak despair to liberty loving people. Behind the wall which Communists have built to keep out the light of human reason and faith in God, there are millions of devout, courageous, and faithful Christians who have not bowed their knees to Baal.

It is very easy to make a statement as the one just written. It is not wishful thinking but thoroughly and easily documented. In the *Christian Century* of Nov. 22, 1950 there appeared this statement: — "It is safe to say that nowhere else in Europe can you find such a living faith and such active churches as in Soviet Germany." The Christian Church to which Otto Piper, Professor of New Testament in Princeton Theological Seminary refers, is the Evangelical Church of Germany and it is being bitterly persecuted by the Communists. Dr. Piper, thrown out of Germany years ago because of his opposition to Hitler, further stated this very important fact: — "No wonder that the Soviet Party looks with envy and jealousy at the Christian youth organizations and that it does not hesitate to employ every kind of chicanery and discrimination in the attempt to intimidate the Christian boys and girls."

These words of Paul about "perils in among false brethren," apply to the present day situation among Communists. In East Germany every pastor of an Evangelical Christian Church has to assume that at least one member of his congregation is in the service of the secret Soviet police.

A young missionary recently back from China said this: — "I do not worry about Christians among Communists. I wonder how the ones outside will stand up to the present world situation and keep the faith."

*Christian Fellowship*

When a Christian church member serves Christ through the many opportunities the church affords there surely should be some recompense for the effort made and the perils and persecutions that normally come. There is no credit due anyone for enduring suffering and persecution and facing bitter persecution for no good purpose. It all depends on what one stands for and why opposition comes.

The issue that confronts the Christian church today is clear cut but not well understood by many of us who shout about choosing: — "Christ or Communism." It is not a choice between the freedom of the church against the encroachments of the state, whatever form the state happens to take on itself. The very survival of the church itself is involved in the struggle but it is not the real issue.

Why should we today work and suffer for Christ's sake in free America or in Communist infested areas of the world? *The complete disregard for the dignity and worth of man as the gospel of Jesus Christ proclaims it* is the vital issue we face. The Christian Church at its best by preaching and practicing the fatherhood of God and the brotherhood of man, exalts man and undermines Communism by unmasking its sheer and godless inhumanity.

If anyone desires to experience a bit of opposition or merit a little persecution there is plenty of opportunity at hand. Extend the hand of fellowship to some migrant laborer in a labor camp. Invite a Jew to address your church. Invite a Negro bishop to preside over an annual Methodist conference. Join the Methodist Federation for Social Action. We might go on indefinitely on this line but there is plenty of trouble in store for anyone who makes an honest beginning in practicing Christian fellowship at home.

# Religion In The Treatment Of Alcoholism

ERNEST A. SHEPHERD

RELIGION HAS ALWAYS had a marked concern and a special talent for helping those who cannot help themselves. Traditionally religion, its teachers, followers and its institutions have always brought the qualities of mercy and compassion, of sympathy, of confidence and assurance to people in trouble, and it has emphasized and does emphasize that these are indispensable in the healing arts, whether they are the healing arts of the medical practitioner, of the social worker, of the mental hygienist, of the pastor, of any person who, even on a day basis, attempts to minister to the needs of their fellows.

Religion has also held that these qualities are the logical, ethical expressions of its doctrines, and it is natural that in the last twenty years religion in its teachings and practices, as it continues to express a concern for people who are unfortunate, should extend the help and assistance of its institutions, of its practices, its sacraments, and its resources to the victims of alcoholism. Let us consider specifically what religion can do in relation to alcoholism.

First, what can the institutions of religion do about alcoholism? May I stress here the word "alcoholism." Any of us who think we are working on alcoholism when we treat alcoholics must sooner or later recognize that the treatment of alcoholics is only one phase of the total problem that we have to deal with. Admittedly, the problem of alcoholism comes to focus in the addicted drinker. But there spreads out from that center of maladjustment the widespread ramifications and social results of the addiction.

It is almost commonplace in the treatment of the individual inebriate that his condition, in contrast to other chronic illnesses, not only affects the victim but it affects his family; it affects his job; it affects all of his community relationships; it affects him not for an hour or a day, but it affects him for a lifetime. Therefore, the term "alcoholism," is a broad one which includes the entire constellation of the associated conditions as well as the individual problem drinker.

THE PERSONNEL OF religion in relation to the total problem of alcoholism, can reliably, objectively and soundly inform themselves about the nature of the problem. Misinformation, prejudice, arrogance, fanaticism, and ignorance are not limited to the general public and when you have the enormous advantage of the spiritual leader of a parish, standing from Sunday to Sunday before hundreds of people to interpret religion, there is a responsibility to be soundly informed before speaking.

It is very important that the attitude of professional people be molded by the concept of alcoholism as an illness and it is of a practical importance that the institutions of religion assist in molding the attitude of an entire community so that there not be the constant stumbling blocks in the way of recovery of the person who is rallying his feeble resources to make himself come back to health.

There have been people who on leaving the clinics found themselves facing prejudice and deep misunderstanding by people normally affiliated with religious institutions. Patients found themselves defeated by people who should know better. How can they know better? By receiving sound information from their spiritual leaders who must first inform themselves.

Secondly, the professional personnel of religion can inform their people about the nature of the problem as well as inform themselves. The responsibility for the institution to distribute reliable information on this point is very great.

Don't misconstrue my statement here to mean that I think a minister should talk, a priest should discuss, a rabbi should advise on alcohol every time they step to their rostrums or their pulpits. Quite the contrary. But there are many opportunities, when a spiritual leader stands before an informal group in his church or synagogue, for him to discuss the problem of alcoholism.

A THIRD CONTRIBUTION that religion can make to alcoholism is assuming leadership for the mobilization of community resources and plans, such as supporting health and welfare agencies, securing treatment facilities, urging educational programs, and assisting in legislation. However, this particular kind of a contribution does not need to be made in the spirit of a crusade. In fact, if the spirit of a crusade is avoided, I believe there will be more effective results. Every once in a while I find a person coming out of an institution of religion who would like to hoist the flag, draw the sword, and go out and kill the dragon, but when there is progress in work on alcoholism, it is done because a certain number of people have quietly, painstakingly, persistently, day by day, labored at this problem, forming policies, making contributions, exchanging ideas in personal conferences with people who have power and responsibility for programs on alcoholism. Day by day, the grassroots work that has to go into activating and making effective modern programs on alcoholism cannot be done in the psychology of the crusade, for however much there are the dramatic fights at several points in these activities, such as before a legislative committee or in a court room, the day-by-day work is that which brings about the accumulated and accumulative results seen in a solid, consistent community responsibility about the problem.

The fourth contribution should be for the leaders of the various institutions of religion to interpret their theological positions in relation to alcoholism. Certainly, if they are practitioners of their faiths, they should know the theological positions which they have accepted and how they relate to alcoholism.

The fifth contribution which the institutions of religion can make is to assist in the prevention of alcoholism by the extension of mental hygiene. The modern state programs on alcoholism are aimed primarily at prevention, and any of us who are working in the field of alcoholism know that the first line of our work is in educational work; the second line of work in the treatment facilities

which are offered through clinics, hospitals, informal groups, Alcoholics Anonymous, etc., and that the third line of work is the maintenance of an adequate program on mental hygiene and mental health in the nation. When people achieve emotional stability and mature satisfactorily, the danger of alcoholism will be measurably reduced.

Perhaps Dr. Smith is correct in his medical surmise, that the origin of alcoholism is in a metabolic disorder, but, nevertheless, the importance of the early experiences of the individual in making a person prone to addiction cannot be over estimated, and we must face the fact that healthy people, medically and psychologically healthy, coming into our world have a far better chance of avoiding alcoholism than those with limited mental health. Ultimately, alcoholism will be prevented when personalities are adequate.

Now, what can the institutions and personnel of religion do about an individual alcoholic? Well, there are advantages and disadvantages possessed by the clergy. Some of the advantages are these: The spiritual leaders of the churches and synagogues see personal problems generally in their early stages. The contacts that the parish priests and the minister and the rabbi have with their families are such that there can be early detection of incipient conditions.

Secondly, the privileged relationship the clergy sustain with their parishioners permit the building of very good contacts.

THIRDLY, THERE IS the authority of the clergyman's ordination, which confers a special office. He has here all the ministrations of religion, the sacraments, the warmth of fellowship, the strength of prayer, the instruction of the small group, the quiet acceptance of the alcoholic by the membership of the church. Then finally the clergyman has a theology which giving him a sense of security and perspective assists him in working with unhappy, ill people.

They have some disadvantages as well. Clergymen generally lack time. When counseling work is started with individuals about a personal problem, it requires a great deal of time. The average spiritual leader of a congregation is so busy with keeping books, raising funds, running schools, getting people to attend his services, doing the forty-and-one other chores he has to do, that when he comes to the basic work of dealing with individuals in the interest of their spiritual and moral welfare, he almost has to say, "I'm sorry. I haven't got time. I've got to go to another committee meeting."

There is another disadvantage. Many of the clergy do not have a sufficient training in the skills and subjects associated with counseling and pastoral care or social work, so that they honestly could not undertake extended work with an individual who is an alcoholic. If they did, they would be guilty of the malpractice of souls.

Of course, there is the disadvantage on the part of the clergyman when the alcoholic feels that he has a holier-than-thou attitude, or is censorious and over-critical.

There is a final disadvantage. The clergyman has to represent the conscience of the community, even though the community doesn't want a conscience sometimes; nevertheless, he represents the conscience of the community and he points out the standard which he thinks the community should follow.

At what point, though, can a man divorce himself as a representative of morality and become the kindly father confessor, the skilled physician of the soul, the sacred handler of the inner secrets of a person? That's a great problem of the clergymen, and that, of course, constitutes one of his disadvantages in working with alcoholics.

Now let me be more specific and constructive about things the clergy can do for the alcoholic. Here are some suggestions:

One, they can recognize the condition for what it is, an illness which should be treated.

Secondly, they can urge treatment, proper treatment, and help secure it.

THIRDLY, THEY CAN BE of invaluable support to the family as it endeavors to adjust to the problem and its recognition and acceptance of it, and they can give to the family a great deal of support while the person is actually under care.

The fourth suggestion is that the spiritual leaders attempt to have the fellowship of the church accept the alcoholic as a part of its community.

Fifth, there can be constructive teamwork on the part of the clergymen and the staff of the churches and synagogues with medical and social work personnel.

Of course there are certain alcoholics with whom the clergyman can effectively counsel, but, unless the clergyman is specifically and carefully trained in counseling work, the psychotherapy which goes into this particular kind of work, he should limit his work to the quiet acceptance of the patient, supportive care, and perhaps some environmental manipulation.

The greatest contribution by way of specific work will be in the post-treatment care. Here the individual returns to his home; he returns to his work; he sensitively goes back to his parish, his church, or synagogue to see if he can be an accepted member of it. He starts to talk to people again and wonders if they will accept him. At this point, as the acute phases of the disease have been passed, the church and its people can be again of value and worth by quietly accepting people as they attempt to evolve for themselves a normal life in which there are satisfactions equal or greater than those which they found in intoxication.

NOW LET US RETURN TO the general problem of alcoholism. A contribution which religion can make to the problem of alcoholism is this and it is a little less tangible: religion must join with science to provide the underlying philosophy for work on alcoholism.

This is a pioneer work, and as such it has all the features of a pioneer work. I think one commentator on the activities on alcoholism said it represented the effort to explore an almost totally unknown continent, and we have been preceded by hardy souls who have gone ahead of us.

Alcoholics Anonymous has performed a historical function in dramatizing and focusing attention on alcoholism.

Yale has blazed trails in research. Many individuals and agencies working separately have quietly pushed their

own explorations. The National Committee has been the forefront of community education. The National States' Conference is working at governmental levels. Guiding and supporting us must be a philosophy of "alcohol hygiene" which orients us broadly to the totality of human values and endeavors.

Religion's contribution to this working philosophy can be the following concepts:

(1) It will teach the worth of the person.

(2) It will teach the confidence which a person can hold justly in his capacities.

(3) It will affirm that human nature can change and make new beginnings.

(4) It will teach that a social evil can be contained, if not overcome.

(5) It will establish a confidence in greater powers than human powers.

(6) It will lift up the problem of the reordering of society as the basic social problem related to alcoholism.

(9) It will give hope about ultimate human destiny.

This is the major contribution that religion will make to work on alcoholism — a philosophy of life which will permit those of us closely engaged to have a mature and reassured outlook on our work, since we now well know that without it our work will be ineffective and of transient worth.

The problem of alcoholism is so complex, so widespread, so deep, that no one institution can solve it, yet all can make their contribution to its solution. We need to see that alcoholism is a medical problem and more; that it is a social problem and more; that it is an educational or domestic, or legal problem and more. It is all of these put together. It has many facets, and if any of those who are dealing with alcoholism decides that it is only a medical problem, only a social problem, or only an educational problem, we will wind up with limited work and the entire problem will escape us. Therefore, it behooves us, as people who are concerned with alcoholism and its destruction of life, to draw together the entire working arrangements which are found in any field and so merge them that together they accomplish more than any one feature could accomplish by itself.

Recently a friend of mine wrote from the Middle West about a little girl who had been lost in the parish. After forty-eight hours of futile search someone said, "Let us join hands, and we will walk through the area foot by foot, yard by yard, where she was last seen and see if we can't find her."

They did, and they found her body. One of the farmers said, "I guess we should have joined hands sooner."

Now, the total push of the activities of all institutions and people who are interested in alcoholism will bring about an immeasurably greater degree of effectiveness if we join hands at this point.

# The Philippines Are Recovering

BISHOP DONALD H. TIPPETT

Eloquent evidences of the terrible destruction of Manila are in sight. The skeleton remains of great churches, cathedrals and public buildings forcibly tell you how devastating war is. Manila is said, by most military authorities, to have been second only to Prague or Warsaw in complete destruction. Nor are you here long before you learn of the great suffering these people went through and especially of that of our American missionaries. These missionaries must have great faith in the Gospel they preach to endure so much for it. I've always had a healthy respect for most of our missionaries but after seeing and hearing what they've gone through for the Kingdom's sake my admiration knows no bounds.

My first impression of Manila was depressing — devastation and destruction everywhere, ruins in abundance! But I had not been here long before I began to see evidences of heroism and courage of another sort. Manila with help from America, is digging out. Moreover, I am amazed at the rapidity of their recovery. I'm especially proud of the way our churches have made their comeback. The great Central Church is completely rebuilt and a more beautiful church you'd have difficulty in finding even in the San Francisco Area. I preached in Central to a church that was full even to the balcony; they had to bring in chairs (four rows) into the Narthex. I met after the service congressmen and women, judges, a member of President Quirino's cabinet, a number of university professors and students, also a number of seminary professors and students, doctors, nurses — a great congregation that any preacher would be proud of. Charles Mosebrook, the pastor, is molding the new Philippines in a most remarkable way — not only in this great congregation but in his wide contacts with schools, the government and every avenue of life.

I preached at Knox Memorial Church where John B. Holt is minister. There were about 1200 present, fully half of them college students. What a thrill to preach each Sunday to a congregation like that. Like Mosebrook, Holt is molding a new Manila in an unusual way.

My first sermon in the Philippines was in St. Mark's Church where they are just starting an English service. The church has been built only recently and the street grading has not yet been completed. Just as I was ready to preach a roadgrader (big caterpiller) started to work outside, but a polite word from Dr. Tuck and they waited until the service was over.

I'd need many pages to tell about the interesting people we've met and the interviews we have had. Heading the list was General Carlos P. Romulo, president of the United Nations General Assembly, with whom I had a very significant hour's conference. Then there was the President, Elpidio Quirino, who most graciously received Mrs. Tippett, Bishop and Mrs. Valencia, Dr. and Mrs. Tuck and me — after which his own secretary, Federico

(Continued on Page 14)

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## Worcester District News

Dr. Karl Quimby, executive secretary of the Board of Missions, brought the Worcester District Ministers a living account of the Advance for Christ at their district meeting on Nov. 20th, at the Trowbridge Memorial Methodist Church, Worcester, Mass.

Dr. Quimby said the world today needs three things: "food, friendship, and faith." The destruction taking place in Korea is dragging at the heart of its people until they need our food and friendship as well as our protection. A "drop in our mission's giving is felt in the morale around the world." A strengthened faith is and will be felt with the acceptance of our Advance Specials. So often we have thought of missions in terms of money: "missions is more than money: it is a spirit, and an attitude." The Methodists are blazing the way for Christendom. Dr. Quimby feels the local churches should take full advantage of Bishop Booth's visit to New England, and use the conference caravans to their fullest."

The Rev. Charles T. Allen, Worcester District Superintendent, in introducing the district program for the Advance stressed the tangible evidences in increased mission givings in those churches conducting "World Vision Institutes."

The Rev. Horatio F. Robbins, president of the Worcester District Ministers' Association, said that the record attendance at this meeting and the favorable reaction of the ministers to the Advance Special's Workshop was encouraging.

## Lutherans To Step Up Aid To Yugoslavia

New York (RNS) — Relief aid to Yugoslavia will be stepped up by Lutherans in this country, the National Lutheran Council announced here. The decision was made, the announcement said, as a result of conferences held with Yugoslav church and government officials last summer by three council representatives. The American churchmen who visited Yugoslavia were Dr. Paul C. Empie, executive director of the council; Dr. Franklin Clark Fry, president of the United Lutheran Church in America; and Dr. P. O. Bersell, president of the Augustana Lutheran Church.

Increases will be made, it was stated, both in food and clothing shipments by Lutheran World Relief, the council's material aid branch, and in cash grants by the council's executive committee, which is the United States agency of the Lutheran World Federation.

Lutheran World Relief is preparing to ship to Yugoslavia 20,200 pounds of sugar, valued at $1,800, and 5,000 pairs of men's shoes, worth $4,500, according to the announcement. A carload of wheat, consisting of 1,790 bushels valued at $3,700 has already been sent to the country.


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## Frank Mason North Centennial

W. W. Reid

Just a century ago — December 3, 1850 — there was born to a Methodist family in New York City a boy destined to write the most famous city-centered social hymn of the 20th century, and to become one of the great missionary statesmen of his generation and of American Protestantism.

Frank Mason North, son of a successful businessman and devoted lay leader of Methodism in both city and nation, was born in lower Manhattan, and had Madison Square and its park as his "uptown playground." He was educated in New York's public schools, and then at Wesleyan University, Middletown, Conn., and ordained a minister of the (former) Methodist Episcopal Church.

Dr. North's more than half century as a Christian minister divides itself into three distinct periods, and out of the experiences of each, there comes to us at least one hymn. From 1873 to 1892, he served pastorates in Middletown, Conn., where his congregation included the Methodists of the faculty and student body of Wesleyan University. From 1892 to 1912 he was corresponding secretary of the New York Church Extension and Missionary Society — now the New York City Society of The Methodist Church — which directed work among immigrants and foreign-speaking groups in more than thirty churches and service centers in the rapidly changing life of the metropolis. From 1912 until his retirement in 1924 at the age of 73, Dr. North was corresponding secretary of the Board of Foreign Missions of the Methodist Episcopal Church, and then secretary emeritus until his death in 1935.

Parenthetically, it is interesting to note that it is in this month (December) that marks the century of Dr. North's birth that the Federal Council of Churches and the Foreign Missions Conference—both of which he helped found, and over both of which he served as president — are merging into the larger National Council of the Churches of Christ in America: a movement to which he would certainly have given his voice and strength.

But notable as has been Dr. North's contribution to churchmanship and to Christian missions, it is likely that it is by his hymns that he will be longest remembered. "Where cross the crowded ways of life" appears in most of the denominational, union, and privately prepared hymnals of the United States, Canada, and Great Britain; it has been translated into several European languages, into Chinese, Japanese, and some of the Indian dialects. Written in 1903, the hymn was first published in Dr. North's paper, *The Christian City*.

The Methodist Hymnal of 1905 contained not only "Where cross the crowded ways of life," but an earlier-written hymn, "Jesus, the calm that fills my breast." The Hymnal of 1935 contains "Where cross the crowded ways of life," and two newer ones: "O Master of the waking world," a more definitely universal and foreign missionary hymn, written in 1927; and "The world's astir! The clouds of storm"—a hymn for student youth. Dr. North and Dr. Henry H. Tweedy were the only writers, then living, to have three hymns in the 1935 Methodist Hymnal.

Frank Mason North's "Hymns and Other Verses," only fifteen in all, were privately printed in 1931. This modest volume represents nearly his total output between 1884 and 1931; an average of one in three years. "I am not a hymn writer," Dr. North would insist, but in his centenary year, it is fitting that we should come to appreciate his really great contribution to the hymnody of the English language.

## The Homemaker's Corner

Mrs. Harry A. Burnham

*Remembering Again*

The only possible excuses for remembering so often in this corner are that remembering is so easy and comforting, and that a letter received recently said, "Will you please write more often about your memories of the 1880's and 1890's in Vermont; at least once a month?"

A large part of the United States was blanketed with snow during the last days of November. News by radio and paper told of houses without heat, or light, or transportation. All of which meant that many people were cold, hungry and in darkness.

All of this took me back to blizzards in Vermont; at least one every winter. Snow would block the first-floor windows until shouting youngsters shoveled out a peephole. But it was grand fun. No one was hungry because there were slabs of meat hanging in the store room, winter vegetables were in storage, pickles, jams and jellies on cellar shelves, barrels of flour and sugar in the "buttery" and sources of milk, cream, butter and eggs in the barn.

How could anyone be cold with a shed full of wood and huge stoves just eating it up?

As for being in darkness, that would have been a joke, when there were tanks of kerosene and plenty of lamps.

Certainly, we were shut-in, so far as transportation was concerned. But what was the need for transportation? No one was ever ill during a blizzard, so far as I can remember. Indeed, there is a saying to the effect that Vermonters are never ill; they just dry up and blow away when their time comes.

The best of the old-time blizzards was the family togetherness which they achieved. There were long hours for reading, playing chess or checkers. There was time to savor the stillness of a snow-blanketed universe.

No one wishes — I speak from experience — to go back to the cleaning of kerosene lamps every day, but wouldn't it be wonderful if it were possible to have a blizzard with all of the blessings and none of the discomforts!

## On A Wide Circuit

W. W. Reid

*"But for the Grace of God"*

I think it does not mark one as overly given to either confession or to introspection to acknowledge that, given somewhat different chance conditions of childhood, we might very easily have slipped into grooves or paths far different from those with which we are now identified. It may have been some chance environment, some chance acquaintance, some chance teacher even (plus, of course, the choice of parents — in which we had little say!) that gave our life direction.

A great preacher once looked upon a man staggering down the street from drink, and exclaimed, "But for the grace of God, there I go!" Yes, it was the grace of God, and perhaps the grace was "administered" by God through some human agent: the example or teaching of a father, a minister; or by the absence of saloons in the environment. Pick up your paper tonight, and read the crime headlines. "But for the grace of God and His agents" there I go in the police lineup, or in that shooting affair; or my child in that juvenile delinquency case. What chance drove that youth into the arms of the law — that lad who used to be in a church school and choir? Why do some neighborhoods produce more delinquents, gangs, and cop-haters than do others?

A judge and jury in a New York criminal court experienced something of a sensation the other day when a 20-year-old youth, veteran of three years in jail for burglary, appeared as a "character witness" and to plead clemency for a 17-year-old lad just convicted of manslaughter in the killing of a member of a rival teen-age gang.

"Judge," said the boy recently out of jail, "sending A——— to jail for a long time isn't going to correct the conditions in this section. You're just going to make him bitter — bitter as I am. I know what they did to me in jail. . . .

"It wasn't his fault. Not any more than it was ours. It was an accident. . . .

"Judge, it's not us kids. It's the neighborhood — the environment. We have no place to go. Do you want us to stay home seven nights a week? We go to a poolroom, and the cops break in and separate us. We have no other place to go. . . . I still have no respect for the law — how can I?

"Judge, he's a good kid. He comes from a good family. He's no hoodlum like they say he was. He's just a kid in a bad neighborhood. More than once I saw his mother come to the corner or the poolroom at 10 o'clock and take him home. She's swell. He's got a good family."

Judge and jury were visibly moved, and sentencing was postponed to see if "something can't be done to clean up conditions" where A——— and scores of other underprivileged kids join gangs, run from the cops, play dice, and draw blood — "all there is for them to do."

Can I ever be thankful enough that I was not "brought up" in this neighborhood?

How can I and my church live our thankfulness by helping "clean up" some similar neighborhood in our city or county?


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## A PASTORAL PARABLE

J. EDWARD CAROTHERS

*"On One Who Coveted His Own"*

Now it was in the day of the Great Festival of Thanksgiving and all the people of the Great Congregation had sought far and wide for pumpkins, cranberries and the Great Bird Which Gobbles, and the tables were made ready for the feast.

Now in this particular season, the Pastor maketh himself a little busy to go among the people of the Congregation that he might smell the roasting of the Great Bird, and, perchance, gain here and there a drumstick for his own — for he was a simple-minded soul, given to the habit of eating.

And so it was that he came unto the house of the genial host and rang the bell and they made merry until, indeed, the Pastor maketh into his own possession two drumsticks, for the host was generous beyond measure in that day.

Then did the evening fall and night covered the earth for all the people of the Lord, that they might rest. But the genial host tossed upon his bed and could not sleep, for he was burdened heavily with information that his riches had declined in value through inflation. And though he had much goods, yet was he worried even more than if he had owned none at all.

Therefore, in the morning he made his way unto the Temple to pray, and beside the gate he found the Pastor reading from the Book. And he inquired of him what he saw, and the Pastor read where it is written, "Thou shall not covet." And both men nodded in assent, for they knew that covetousness is a great evil.

But the Lord observed them from afar and considered well that they had much to learn, for the Lord had seen that while it is evil to covet the goods of another, it is even more evil to covet that which one has called his own.

## The Philippines Are Recovering

(Continued from Page 11)

Mangahas (who is a member of our Central Church) took us all through Malacanan, the "White House" of the Philippines. The president answered dozens of questions I raised, and assured us that the Filipinos do not want Communism and atheism and that his nation will stand with America and the forces of Christianity.

One of the most interesting people I've met anywhere is Mrs. Asuncion Perez, who is the Commissioner of Public Welfare and as such has a seat with the President's Cabinet. She was imprisoned during the war and her husband was executed by the Japanese military. She entertained at a lovely garden dinner party in our honor. I shall have much to tell you about her — a thrilling story. She is a very active member of Central Church and perhaps the best beloved and most respected woman in government today.

Another outstanding leader we have met several times and who introduced me when I spoke on "Protestantism and Democracy" before a great laymen's rally, is Dr. Jorge Bocobo, chairman of the Integrity Board, charged with the super-task of cleaning out corruption from high places; formerly he was Secretary of Public Instruction, President of the University of the Philippines and Justice of the Supreme Court. He too, is one of our most active Methodists.

Then, I've spent many interesting and profitable hours with wonderful people like Dr. Gumersindo Garcia, medical director and outstanding surgeon at our new Mary Johnston Hospital and lay leader at Central Church; Mr. Juan Nabong, attorney and executive secretary of the Federation of Churches; the Rev. Benjamin Guansing, professor at Union Theological Seminary and director of the Advance; U.S. Ambassador Myron Cowen, who not only granted me an interview one day but invited me along with Dr. Tuck, Dr. Garcia and the Rev. Charles Mosebrook, to lunch at the Embassy and at his invitation this morning I addressed his entire staff on "The Spiritual Components of Democracy." The Indonesian ambassador, Alexander Miramis (a Protestant) has been most kind.

One of my greatest "thrills" came when I was asked to make the address and help Bishop Valencia dedicate the lovely new Mary Johnston Hospital. President Quirino and the Mayor of Manila both had parts in the colorful ceremony — and both were very nervous because of the Huk (Communist) massacres of the night before, very close to Manila. The future of Protestantism and of our Methodist Church is assured.


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## Producing For Freedom

(Continued from Page 5)

co-operatively managed by the trade union.

The food that you eat there, in most instances, is co-operatively grown and marketed, for 70 per cent of Israel's agriculture is co-operative. The daily newspaper with the greatest circulation, *Davar*, is published by Histadrut.

In the rapidly expanding industrial city of Haifa, more than half the homes now under construction are being constructed by Histadrut's co-operative construction agency.

Over half of the hospitals and health facilities in Israel are Histadrut centers. Workers in search of jobs apply for employment at Histadrut labor exchanges. Many young people planning careers can secure vocational guidance and training in Histadrut centers, and they can also spend their vacations in Histadrut camps.

Histadrut helps reclaim land, helps colonize it, and, through its members, farms it.

A worker's dues in Histadrut provide him with a pension when he becomes too old to work; they provide him and his family with a complete medical care program in union medical centers or hospitals when he is ill, and during his illness he receives sick pay from his union.

If he becomes unemployed, he can get a job on some public or private project at established union wages, as a result of a program by which Histadrut uses its funds to finance socially useful undertakings.

In contrast to the lower standards of living and the wages of workers in neighboring countries in the Middle East, the members of Histadrut, especially those in indus-

try, enjoy a wage scale and standard of living even higher than most European standards.

The significant thing about Histadrut is that it is a trade union which has followed the logic of each of these activities until it has made membership in a trade union almost a way of life. Nowhere in modern society does a trade union assume such importance in the life of a worker as in Israel.

Because of Histadrut's effective work to strengthen and broaden the democratic process, it is little wonder that Israel stands today as the great bulwark of democracy against the threat of Communism in the Middle East.

Today in Israel, the 330,000 members of Histadrut, industrial workers and farmer both Jews and Arabs, account for 58 per cent of the wage earners in the land. Through their union, these 330,000 people maintain a medical system with 13 hospitals and 550 clinics that serve more than 600,000 individuals. Uniquely, Histadrut is not only the dominant labor union, it is also the major employer of Israel. Through co-operatives, Histadrut employs more than 30,000 workers in the building and metal trades, in glass and rubber factories, in auto and cement works. Some of these are the largest in Israel, but in addition, Histadrut has organized more than 400 small industrial enterprises for some 10,000 wage-earning heads of families.

For the most part, these establishments were organized to meet the needs of immigrants being settled in outlying border communities and in remote areas where because of heavy risks involved, businessmen have hesitated to invest private capital. These activities have given Histadrut attendant responsibilities.

This is Histadrut's great achievement and great promise for all workers: that it reveals how a democratic trade union can bind engineering and productive intelligence to idealism and freedom. — *Reprinted from "Land Reborn."*

## Drew Professorship

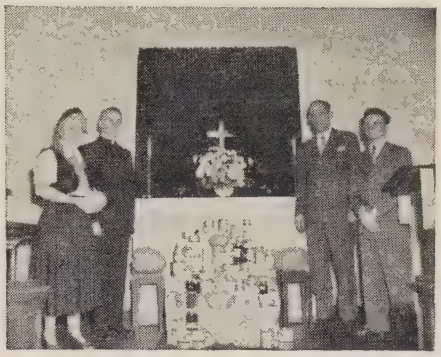
Madison, N.J. — The Rev. Dr. John S. Whale of London, England, will join the Drew University faculty as visiting professor of theology in September 1951, President Fred G. Holloway of Drew has announced.

He will succeed Dr. Edwin Lewis who will retire next July after serving in Drew Theological Seminary since 1916.

Dr. Whale's educational preparation has been at both Oxford and Cambridge. After some years in the pastorate, he became professor of ecclesiastical history at Mansfield College in Oxford, and tutor in modern history at St. Catherine's. He left these posts in 1933 to become president of Cheshunt College in Cambridge. He held this post until 1944 when, because of the wartime decimation of the universities, he accepted the post of headmaster of Mill Hill School, outside of London. He has recently resigned this post to accept the appointment to Drew.

Dr. Whale was moderator of the Free Church Federal Council in 1942-43. He was select preacher at the University of Cambridge in 1943, and Warrack lecturer in 1944.

## Thanks-With-Giving Sunday



Sunday, Nov. 19th, was Thanks-with-giving Sunday at the Arlington Heights (Mass.) Methodist Church School. In a special service of the school, pupils filed to the altar of the Sanctuary with assorted foods and canned goods for the Cooper Community Center of Boston. During the service, Miss Josephine Lambert, director of the center described the work of the organization and the use made of Thanksgiving food offerings.

Shown in the photo at the Arlington Heights church altar are (left to right) Mrs. Mary Cheney, superintendent of the junior department and W.S.C.S. representative for Cooper Community Center; the Rev. Ronald W. Ober; Stanley C. Pilling, chairman of the Board of Religious Education; and Frank McCook, student assistant minister, of Boston University School of Theology.

## Protests Niemoeller Attack

Berlin (RNS)—The Berlin Press Association protested here against "attacks" on the German press made by Pastor Martin Niemoeller during a speech in the Berlin-Dahlem parish house prior to the recent meeting of the Council of the Evangelical Church in Germany (EKID).

During his speech, Pastor Niemoeller urged Christians "to believe today's newspapers as little as those of the Third Reich."

"This comparison," the association protest said, "is an insult against all who strive for real democracy. The Press Association sees in Pastor Niemoeller's statement an unqualified attack against the democratic press which is all the more regrettable as it emin ates from a man whose position commits him to veracity."

"The West Berlin press," the protest added, "has shown in the last years such a measure of responsibility that it has the right to deprecate such statements."

## The Rev. George Holgate

Charles Parkin

The Rev. George Holgate, pastor of First Methodist Church, South Portland, Maine, died in the Maine General Hospital on Sunday morning, Nov. 26th, after a short illness. He had almost completely recovered from a serious illness which he suffered three years ago, and was actively engaged in preparing for the Every Member Canvass of his church when he was taken ill 10 days before his death.

Mr. Holgate was born in Manchester, England, May 29, 1886, son of the late Joseph and Harriet Holgate. In his boyhood he showed great interest in the work of the church and church school and before he was 20 became a local preacher of the Wesleyan Methodist Church. He attended Cliff College in England, and volunteered for the ministry of the Canadian Methodist Church, entering Wesley College, Winnipeg, from which he graduated in 1916.

In 1926 he transferred to the Maine Conference of The Methodist Church and coming to South Portland was appointed to Thornton Heights. There he organized the church and completed the building of the sanctuary which had been started some years before, serving here for five years. After three years in Saco, he returned to Portland and served Washington Avenue Church for 10 years, going from there to First Church, South Portland, where he was in his seventh year at the time of his death.

An outstanding preacher, Mr. Holgate rendered great service in the pulpit, and matched his preaching ability by constant pastoral work. A man of deep spiritual experience and wide reading he won for himself a host of friends among laymen and ministers. He served as a trustee of Portland District Parsonage, secretary of Portland Methodist Preachers Association, member of the District Board of Church Location and the Conference Committee on Investigation.

His widow, Mrs. Annie Taylor Holgate, was also a native of Manchester, England, coming out to Canada for their marriage in 1916. Besides his widow, he leaves two daughters: Mrs. Alice May Brackett, Braintree, Mass., and Mrs. Lillian Edith Creecy, Mountain View, California; four grandchil dren, Pamela and Diane Brackett, and Robert and Richard Creecy; and a brother, Mr. John Holgate of Manchester, England.

Funeral services were held at First Methodist Church, South Portland, on Wednesday, Nov. 29th, conducted by the Rev. Charles Parkin, district superintendent, assisted by the Revs. L. D. Porter, of South Portland and Joseph Clare of Sanford. The Rev. H. F. Leach, minister of the Federated Church of Thomaston, Maine, a life-long friend and Wesley College classmate, delivered the eulogy. Interment was at Pine Grove Cemetery, Falmouth Foreside, Maine.

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## Human Rights Day

The second anniversary of the adoption by the United Nations of the Universal Declaration of Human Rights will be observed on December 10th. On the first anniversary President Truman issued a proclamation designating December 10, 1949, and December 10 of each succeeding year as Human Rights Day. A similar statement is to be made this year by the President.

UNESCO and the U. S. National Commission for UNESCO are deeply committed to efforts to make known the principles stated in the Declaration, and to secure increased understanding of their implications to the end of wider application. World events give added reason for using the occasion to highlight and intensify the present efforts now being made by many voluntary groups from many different approaches. Few things would add more to United States capacity to exert leadership throughout the world than progress in this field in this country.

The Director General of UNESCO in a recent letter, calling for the celebration of Human Rights Day and indicating the materials to be issued by UNESCO, suggests that observances this year be thought of not so much as a commemoration as a dedication "to the patient, planned and sustained work of collective education necessary to progress on human rights."

The National Commission is co-operating in plans for national radio programs marking the anniversary. It is circulating to a large number of radio stations suggestions for programs on this day, and sending to daily and weekly newspapers various suggestions and materials.

The Office of Education, the National Education Association and the National Catholic Educational Association, as well as other educational groups, have made and are making suggestions of ways in which their constituencies may increase interest and activity. The anniversary falls on a Sunday this year. Church groups, many of which have extensive programs in the field, may be expected to observe Human Rights Day, showing the relation of the Universal Declaration to their centuries-long emphasis upon the dignity of the human being.

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## Sixty Years Service

"I would do it all over again but next time I would try to do my job better," says Miss Grace A. Lynde, fragile 78 year old retired public school teacher in Melrose, Mass., who has just completed 60 years of continuous service as a teacher in the church school of the First Methodist Church in Melrose.

Miss Lynde who lives at 553 Lebanon St., Melrose, began her service as head of the kindergarten department in November 1887, has recently been honored by the church school officers and staff of the Melrose Methodist Church at their regular monthly dinner when she was presented with an electric toaster, flowers and the heart-felt thanks of the church.

Miss Lynde was a teacher in the public schools of Melrose for 46 years, beginning in 1897 and retiring in 1943. She began her service with the Melrose Methodist Church 10 years earlier in 1887. This church was the first church in Melrose, founded in 1815 when Melrose was still a part of Malden, and from a small Sunday school has developed a church school of nearly 800 members and a church membership of 1742.

At the guest table when Miss Lynde was honored was the present pastor, Dr. Lemuel K. Lord, Raymond B. Meader, superintendent of the church school, and Mrs. Lester Peabody, children's division superintendent, all of Melrose.

When asked what had given her the greatest satisfaction during the years, Miss Lynde said: "To see the development of the children as they found their niche in the church in later years and there rendered real service to God. Also the encouragement given me by the parents which indicated that the children were carrying something back into the home."

## Murchie A. Gordon

Chauncey D. Wentworth

The Rev. Murchie Avery Gordon, 66, a member of the Maine Conference for 38 years, died suddenly on Nov. 14th in the parsonage of the Beacon St. Church, Bath, where he had been pastor for a year and a half.

Born at Sullivan, Maine, January 1, 1884, a son of Nathaniel and Abbie Gordon, Mr. Gordon was educated at the East Maine Conference Seminary and Bangor Theological Seminary.

His pastorates, all in Maine, include Detroit, East Machias, Randolph, Smyrna Mills, Limestone, Calais-First Church, Harrington, Pittsfield, Mapleton, East Corinth, Eliot, Bethel, Cornish, and Bath-Beacon Street.

Mr. Gordon is survived by his widow, Mrs. Eleanor Dyer Gordon, whom he mar-

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ried at Franklin in 1911; three daughters, Mrs. Horace Mitchell, Kittery, Mrs. Frank Green, Poughkeepsie, N.Y., and Mrs. Richard Mayer, Wellesley, Mass.; a half-brother, Frank Gott, Franklin, and four grandchildren.

Funeral services were held on Nov. 17th at Beacon Street Church, conducted by the Rev. C. D. Wentworth, Augusta District Superintendent, assisted by the Revs. C. C. Sargent, Bath; M. Gerry Plummer, Brunswick; and Alfred G. Davis, Kittery. Fifty-five ministers were included among those in attendance at the service. Interment was on Nov. 18th at the Bay View Cemetery, Franklin, with a brief service in the Franklin Methodist Church, conducted by the pastor, the Rev. Margaret Henrichsen.

## Assails Yugoslavia

New York (RNS)—A "real and intensive, though somewhat concealed" religious persecution exists in Yugoslavia despite "false propaganda" to the contrary, Roman Catholic Bishop Michael J. Ready of Columbus, Ohio, declared in an interview here.

The bishop, who is chairman of the press department of the National Catholic Welfare Conference, was interviewed on his return from Rome where he attended ceremonies marking the proclamation of the Assumption dogma by Pope Pius XII.

American Catholics, Bishop Ready said, are ready to do their full part in alleviating human suffering in Yugoslavia, but they "demand that the terrible persecution of Catholics and other Christians in that country should cease."

"We refuse to accept propaganda statements for facts," the bishop said. He criticized American newspapers and their correspondents for "a peculiar insensibility" to the Communist persecution of the Catholic Church in Yugoslavia.

"There are occasional notices about the heroic Archbishop Stepinac, but the horrible persecution throughout the country is not reported," Bishop Ready said. "Americans will believe that Yugoslavia is a respecter of human rights, as she is bound to be under the charter of the United Nations, when essential liberty is restored. Till then, common decency and Christian fraternity demand that we proclaim that persecution exists in that country."

Bishop Ready declared that since the Communists gained control in Yugoslavia 378 priests have been killed, while at present over 400 are being kept in prison, with other arrests taking place daily.

"Priests," he said, "are continually subjected to Communist pressure which involves arbitrary arrest, night raids on parish houses, and long hours of grilling by the secret police. In some cases, priests have been murdered on the public highways, while in others they have been prevented by the Communists from taking care of their parish churches."

## Bar Catechism Classes

Worcester, Mass. (RNS) — A Roman Catholic parish here has been denied further use of a public school room for catechism classes.

Our Lady of the Rosary Church had been using the school room for 12 years and paid $2.50 a session to accommodate children in one section of the city.

Raymond L. Divoll, school business manager, said that under a recent City Law Department ruling, schools cannot be used for religious purposes.

## Oak Square Celebration

It started with the suggestion that, as the Pilgrims came together for a family Thanksgiving dinner, so it might be nice for the church families to come together for a Family Turkey Dinner on the Sunday preceding Thanksgiving. From there the Homecoming-Thanksgiving Celebration Sunday, Nov. 19th at Oak Square Methodist Church in Brighton, Mass., grew into an all-day festive occasion which may well become a tradition in the church.

The celebration began with a Thanksgiving Service of Worship at 10:45 a.m. in the morning. The pastor, the Rev. Paul Uhlinger, brought a message, "Achieving Greatness," in which reference was made to Arnold Toynbee's chapter in the second volume of "A Study of History," — "The Stimulus of Hard Countries." A link was forged between ancient Israel, the founding of the New England colonies, and the Oak Square ministry of The Methodist Church.

At 12:00 noon, during the regular church school hour, a pageant was presented, written by Mrs. Gladys Martin Coffey, a member of the congregation, entitled, "The Thanksgiving Tree." A tree seen by Mrs. Coffey in New Hampshire whose roots had entirely surrounded a large rock furnished the theme. Two Pilgrim girls, Naomi (Beverly Mullin) and Deborah (Phyllis Tedford) discover the tree, and marvel at its ability to grow under adversity, just as the Plymouth colony did. Years later in 1907 a group under the leadership of the Rev. D. S. Smith founded the Oak Square Methodist Church on Nonatum Hill, Brighton, and built the present structure and later the parsonage. The narrator, Russell Hatch, explained the deep-rootedness of the Oak Square Church, referring to the tree which has by now completely enveloped the great stone.

At 1:15 p.m. 140 persons had a Turkey Dinner together, many being "Old-timers" who had returned for the occasion. Roy MacArthur, lay leader for the Boston District, and chairman of the planning committee, was toastmaster at the family style meal. "Come Ye Thankful People, Come," was sung, the President's proclamation for Thanksgiving was read, and the Rev. Robert Meikle, recently appointed to the West Roxbury Methodist Church, and a son of Oak Square, gave the Thanksgiving prayer.

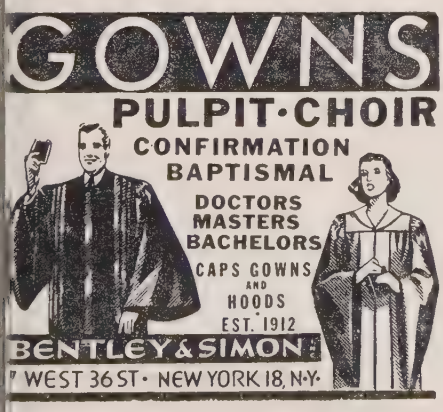
A Reunion service was held at 3:00 p.m. with the Rev. George Wolverton, pastor of the Franklin and Tilton, N.H., Methodist churches the principal speaker. Mr. Wolverton was pastor of Oak Square from 1926-1930. Remarks were brought by the Rev. Ernest L. Mills, former pastor, Mr. Meikle, the Rev. Silas Anthony, pastor of the neighboring Brighton Congregational Church, and Dr. Willard Arnold, Boston District Superintendent. Of special interest was the presence and review of the beginning of the church by the Rev. D. S. Smith, first pastor. David Donaldson, lay leader of the church presided.

An informal supper, furnished by the Women's Society of Christian Service, was served at 5:30.

The Rev. Henry I. Bailey, second pastor of the church, serving in 1915, was the evening speaker. Mr. Bailey is now pastor of the Boston Avenue Methodist Church in Lynn, Mass.

At least 300 persons, nearly half "old-timers" now moved to other communities, were in attendance at all or part of the day's festivities. Three charter members, Mr. Robert Moore, Mrs. Maggie DeLong, and Mr. Samuel Bourden were in the services.

The reaction of the members of the church was that such a celebration should be held each year. Mr. Arnold, Boston District Superintendent, said he would like to see the Family Thanksgiving Dinner spread throughout his district.



## Miscellaneous Advertisements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# PERSONS

On Sunday evening, Nov. 19th, the Rev. and Mrs. Alfred F. Wood held their annual open house and musicale in the parsonage of First Methodist Church in Taunton, Mass. One hundred and twenty-five parishioners and friends crowded the home, among whom were Mr. John F. Parker, mayor of the City of Taunton, and guests from Washington, R.I., Sharon, Middleboro, Norton and Boston, Mass. Music was provided by the home and neighboring choirs. Refreshments were provided by the senior choir and members of the Diligent Daughters Circle.

The Rev. Dr. H. Hughes Wagner, minister of Trinity Methodist Church in Springfield, Mass., preached to the student body of Ohio Wesleyan University in Delaware, O., on Sunday, Nov. 19th, at the school's Dads Day Convocation. Two of Dr. Wagner's children are students at Ohio Wesleyan.

Bishop John Wesley Lord announces the appointment of the Rev. Charles L. Kinney to the Corinna and Stetson, Me., charge, effective Dec. 3rd. Mr. Kinney has been pastor at Skowhegan, Me., since 1946 and at North Anson as well since 1948. His new charge, like his present one, is on the Augusta District.

The Rev. Dr. Allen C. Claxton, pastor of the Broadway Temple Methodist Church in New York City, was a recipient of the Silver Antelope Award presented by the National Council of Boy Scouts of America for distinguished service to boyhood. The presentation was made at a public ceremony in the Astor Hotel at Times Square. Others who received the same award at this time were Governor Thomas E. Dewey of New York, and Dr. Robert I. Gannon, former president of Fordham University.

The Boston Public Library at Copley Square in its observance of Christmas, the Feast of the Nativity, has on display pictures of the Nativity and the Madonna from the fine arts department; books on Christmas customs in other lands; Christmas music scores from the music department; and créches lent by friends of the library. Various editions of "'Twas the Night Before Christmas," most of which are from the Young People's Room, will be shown from Dec. 12th through Jan. 2nd.

## Dr. Shih At Milford

Dr. Peter Y. F. Shih, pastor of the Chinese Christian Church of Boston will be the speaker of the morning at the Milford (Mass.) Methodist Church on Sunday morning, Dec. 10th. The W.S.C.S. of the church is sponsoring the visit, with Mrs. Josephine McEwen, secretary of missionary education, in charge.

The coming of this speaker under the sponsorship of the Woman's Society of Christian Service is an indication of their growth in missionary vision in the last two years. The membership of the society has tripled in that time, and two mission study classes were conducted in the year 1949-50, with an average attendance of 20.

## Honor Methodist Layman

Mr. Alfred H. Avery, president of The Boston Wesleyan Association, received the brotherhood citation from Temple Sinai, Brookline, Mass., at its regular Friday service on Nov. 10th. With Mr. Avery are (left to right) Rabbi Beryl Cohon, Mr. Milton Fine, president of the Temple Brotherhood, and the editor of ZIONS HERALD who preached the sermon.

## Greenwood Anniversary

The Greenwood Memorial Church in Dorchester, Mass., began the celebration of its 50th anniversary last Sunday with Bishop John Wesley Lord delivering the sermon at the morning service.

When the cornerstone was laid 50 years ago the church was known as the Highlands Methodist Episcopal Church. The present name was adopted in 1913 when a gift was received from Charles H. Greenwood in memory of his mother, Mrs. Sarah Greenwood.

An anniversary dinner is being served at 6:45 in the church vestry Dec. 6th with the program in charge of the pastor, Dr. Raymond A. Withey, with Boston District Superintendent Willard C. Arnold as the principal speaker.

## Charles Reynolds Brown

Lewis O. Hartman

In the death on Tuesday of last week of Dr. Charles Reynolds Brown, dean emeritus of Yale Divinity School, at his home in New Haven, Conn., American Protestantism has lost one of its greatest preachers of the Gospel of Christ. He had celebrated his 88th birthday on Oct. 1st.

Of his forebears, Dr. Brown once declared: "My ancestors landed at Jamestown, Virginia, in the year 1607. They had their things unpacked and all their household arrangements in good running order when those Pilgrim Fathers finally got around in 1620 coming ashore at Plymouth, Mass., from their good ship, the *Mayflower*." Dr. Brown was born in Bethany, W. Va., was graduated from the State University of Iowa in 188 and was trained for the Christian ministry at Boston University School of Theology completing his course in 1889. His first pastorate was Wesley Methodist Episcopal Church in Cincinnati, Ohio., the "Mother Church" of Cincinnati Methodism. He later served Winthrop Congregational Church Charlestown, Mass., and First Congregational Church, Oakland, Cal. He was called to the deanship of Yale Divinity School in 1911 holding that position until 1928. For 1 years of this period he was also minister of the Church of Christ in Yale University.

From 1913-1915, Dr. Brown was the moderator of the National Council of Congregational Churches. While Dr. Brown's greatest achievement was in the field of preaching, he also was a very impressive lecturer delivering courses at Harvard, Yale, Leland Stanford and numerous other educational institutions. He was likewise in constant demand for addresses at conferences, assemblies and preachers' meetings. His lecture on Abraham Lincoln was delivered 356 times.

This busy preacher was also a prolific author who produced during his lifetime some 30 books including "My Own Yesterdays." His writings had a unique quality both from the angle of excellent content and good English. What was the secret of his great preaching? During his years at Boston University School of Theology, he caught the spirit of vital evangelism which always had permeated the teachings of that institution, and joined the "North End" Prayer Band. He recounts in his autobiography his experience in preaching his first sermon in a North End mission, on the text: "Believe on the Lord Jesus Christ and thou shalt be saved." He says: "I ran all the way back to the Monastery (the School of Theology) from sheer joy over God's goodness in putting me into the Christian ministry." Dr. Brown planned in his early years to become a lawyer and studied for some time in a law office. In his preaching he was always facing a jury, always pleading for a verdict. He had a simple style, and a singular gift of penetrating into the deepest meanings of Scriptural truth.

Though Dr. Brown, born and trained Methodist, left the denomination for Congregationalism, he never forgot his old associations in Boston. By an interesting coincidence, during the week of his death, a room in the Boston University School of Theology memorializing Dr. Brown and also Dr. Charles E. Jefferson, was beautifully furnished with glass cases in which are to be placed numerous rare books and museum

pieces of the School of Theology and the Methodist Historical Libraries. These two great preachers are perhaps the most distinguished of the more than 150 Congregationalists in the list of the school's alumni. During the 15 years 1930 to 1945, Dr. Brown gave to the school approximately $16,000, an average of more than $1,000 a year. In addition he took out an annuity of $20,000 in favor of the school. He was an able, devoted, kindly, generous Christian and a preacher of high distinction in his generation.

## Headmaster At Tilton School

PENNINGTON, N.J. — Dr. Rolland Crompton, headmaster of the Pennington School, has resigned to become headmaster of the Tilton School, Tilton, New Hampshire, according to announcement by Mr. Frank C. Propert, president, board of trustees, Pennington.

Headmaster at Pennington since May, 1946, Dr. Crompton will assume his new duties February 1, 1951. He attended Dickinson College, received an A.B. from Syracuse University and B.D. from Drew University. In 1944 Dickinson conferred the degree of doctor of divinity upon him. Dr. Crompton was district superintendent of the Wilkes-Barre District, Wyoming Conference of The Methodist Church prior to coming to Pennington.

This move marks the second time that Tilton has reached out to Pennington for a headmaster. In 1867 Daniel Clark Knowles, then headmaster of Pennington was selected to head the New Hampshire institution.

## Whitinsville Sub-District

A Panel Discussion was held at the First Methodist Church in Milford, Mass., on Monday evening, Nov. 20th. The boards of education of the various churches of the sub-district were invited. The question for discussion was: "How to Keep the Interest of the Teen-ager in the Church." The members of the panel were: Chairman, the Rev. Miller Lovett, pastor of the Hillside Methodist Church in Medford and conference secretary of youth work; Mr. Roland Huddleston, general superintendent of the church school in Uxbridge; Mr. Bernard Drew, general superintendent of the church school in Milford (Mr. Drew set up the panel and made arrangements for the meeting); the Rev. Loren Crain, pastor of Oakdale Methodist Church and district director of Christian education; the Rev. C. Malcolm Keir, pastor of the Milford Methodist Church.

Churches represented in the meeting were: Milford, Franklin, Westboro, Uxbridge, Upton, Whitinsville. The Rev. Raymond Biggers of Franklin was present with his church school officers.

So much benefit was derived from the panel discussion and the general discussion which followed that many expressed a desire to have additional meetings of this type.

## MCOR Representatives In Europe

*Dr. Edward S. Chandler is sitting at the desk. Mrs. Pearson and Mr. Peterson are standing.*

The Methodist Church, through its Committee for Overseas Relief, was represented in Europe during November by two of its leaders, the Rev. Dutton S. Peterson and Mrs. John M. Pearson, who were invited by the World Council of Churches, in cooperation with the International Refugee Organization of the United Nations, to make a study of the refugee situation and participate in the selection of Displaced Persons for resettlement in the United States under the auspices of the Methodist denomination.

On arrival in Munich early in November they were greeted by the Rev. Edgar S. Chandler, director of the refugee division of the World Council of Churches with offices in Munich and Geneva.

Mr. Peterson who is pastor of the Odessa, N.Y., Methodist Church and field representative of the Methodist Committee for Overseas Relief, well known preacher and former member of the New York State Legislature and vice-president of the New York State Council of Churches, has been active in the resettlement of Displaced Persons since the start of this program. From time to time during the past 18 months, Mr. Peterson and family have had many Displaced Persons living in their own home for varying lengths of time.

Mrs. Pearson, wife of the Rev. John M Pearson, president of the Drew School for Girls, Carmel, New York, has long been an active member of the Methodist Board of Missions and is a national officer of the Women's Society for Christian Service and a member of the board of directors of the

# EVENTS

United Council of Church Women. She is scheduled to be back in the United States in time to attend and make a report to the annual meeting of the Methodist Board of Missions to be held at Buck Hill Falls, Pa., early in December.

Mr. Peterson is scheduled for an extensive series of meetings in various areas of The Methodist Church on his return from Europe. Says Mr. Peterson, "The Methodist Church, through its Committee for Overseas Relief, has already resettled about one thousand Displaced Persons in the United States. Another four thousand have been selected and are even now being processed for passage to America. While the numbers in the Displaced Persons Camps have been greatly reduced through the efforts of the International Refugee Organization and various volunteer agencies such as Church World Service and the World Council of Churches, I find thousands of persons in the D.P. Camps who undoubtably will make good citizens, are certainly deserving of an opportunity to start life over again some place in the world.

"Methodist churches throughout America will find it a privilege to share in this program. I feel that there is no church in the country which cannot take at least one D.P. family, thereby making a real contribution to this great program while at the same time bringing a real blessing to his own membership by sharing its hope with some of the world's homeless. While we are primarily interested in Methodists who remain in the D.P. camps we are seeking assurances also for members of other Protestant denominations and the Orthodox churches as there are still large numbers of these groups in camps waiting for an open door to some place in the world."

## Taylor Proposes Organization

BOSTON (RNS) — Myron C. Taylor, the President's former special representative to the Vatican, called for the organization of all moral forces to oppose the "anti-God community of Communism" in a speech accepting a peace medal award from the Third Order of St. Francis here.

"In my discussions with Pope Pius," Mr. Taylor said, "I tried to point out that there ought to be some simple principles on which all religious bodies could agree. I found the Holy Father in agreement with my simple formula: 'God and human liberty;' this is our aim.

"Everyone believes in God and everyone believes in human liberty. On this simple basis we ought to organize all the moral forces to oppose the anti-God community of Communism."

## Mission Board Meets, December 10th To 13th

The 11th annual meeting of the Board of Missions and Church Extension of The Methodist Church will be held at The Inn, Buck Hill Falls, Pa., Dec. 10th to 13th. The home and foreign missionary work of the church will be reviewed, and plans and appropriations will be made for continuing the work in every state in the union and 40 overseas areas.

Bishop Arthur J. Moore, of Atlanta, president, will open the daily sessions with devotions on the missionary theme, concluding with a sermon on "Methodism at Mid-Century." Other sessions will be presided over by Bishop G. Bromley Oxnam, of New York, and Bishop A. Frank Smith, of Houston, Tex.

Dr. Robert F. Thomas, the doctor of the Smoky Mountains whose career is described in the new Friendship Press book, "So Sure of Life," will be one of the speakers at the commissioning service on the evening of the 12th. Forty-six new missionaries and deaconesses — twice as many as last year's figure — will be commissioned. Others on the program will be Miss Myrtle Z. Pider, missionary to Japan, Miss Josephine B. Beckwith, home missionary of Mt. Zion Church, Philadelphia, Pa., and the Rev. Robert V. Marble, missionary to India.

The Woman's Division of Christian Service of the Board of Missions and Church Extension is holding preliminary meetings at The Inn from Dec. 1st to 10th. Mrs. Frank G. Brooks of Mt. Vernon, Iowa, is president.

## Edna Kuehner Dick

Charles T. Allen

Edna Kuehner Dick, wife of the Rev. Cato Dick, pastor of Quinsigamond Methodist Church, Worcester, Mass., passed away on the evening of Nov. 20th, at the Fairlawn Hospital, Worcester. She had apparently been in good health, having attended the November Meeting of the District Ministers' Wives Association in the morning of the day she died. Her death was caused by a cerebral hemorrhage.

Mrs. Dick was born July 15, 1900, in St. Paul, Minn. Her family moved to Seattle, Wash., when she was one year old. She grew up and received her education in this city. She graduated from the Northwestern Deaconess Training School, majoring in social service work. Later she was employed by the Good Will Industries of Seattle as a field representative. She married the Rev. Cato Dick, Feb. 21, 1925, and with him served various churches in the New England Conference for over 25 years. She leaves three daughters — Carol, who is a child welfare worker for the State of Illinois; Edna, who is a junior at Massachusetts University; and Azile, who is a sophomore at West Virginia Wesleyan College. Her funeral was held at the Quinsigamond Methodist Church on the afternoon of November 25th. The Rev. Charles T. Allen, superintendent of the Worcester District, and the Rev. John K. Montgomery, pastor of Fisk Memorial Methodist Church, Natick, were the officiating clergymen.

Mrs. Dick was a talented and much beloved pastor's wife. She used her talents unstintingly in all of the churches which she and her husband served together. She was especially active in various phases of the women's and youth work, giving much of her time and talent to drama and pageantry activities. At the time of her death she was the secretary of the spiritual life department of the Worcester District Woman's Society of Christian Service, and was promoting an active program in the work of that department. She was also the secretary of youth work in her local church Woman's Society. She had been active in various community wide activities in many of the other cities in which she and her husband had served. Her major interests and concern were centered in her home and family, to whom she was deeply devoted, and to her husband's work, and the church which he was serving. Like the woman in the New Testament story, she always "did what she could." Many there are now who will "rise up and call her blessed." Though the song of her life has ended, its melody will linger on.

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## Consecrated, Deconsecrated, Reconsecrated

Lovely Lane Chapel on St. Simons Island, Ga., named for one of Methodism's first sanctuaries in America, has been consecrated, deconsecrated and reconsecrated.

This churchly, white-frame edifice with a delicate, graceful belfry in the 1880's served a community that has since disappeared.

Later, being part of a plantation, and no longer needed as a church, the owner, with a true sense of the fitness of things, removed the religious symbols and the stained glass windows and, with the aid of clergy, held a service of deconsecration. The building was then used as a social and entertainment center.

Now the South Georgia Conference has bought the plantation, named it "Epworth by the Sea" and is rapidly equipping it as an educational and evangelistic assembly grounds.

This created the need again for this building to be reconsecrated as a house of worship. The beautiful chancel window has been taken from its crates, re-leaded and put in place and appropriate choir and furnishings have been installed.

Now again, it is serving the purpose of its builders.

## Girl Leads Peace Prayers

WASHINGTON, D.C. (RNS) — A suggestion by a 13-year-old girl that radio stations pause daily at noon and that listeners everywhere pray for American servicemen in Korea has been adopted by five radio stations here and is rapidly spreading to other parts of the nation.

The suggestion was made on a postcard written to President Truman by Linda Keller, a junior high school student in suburban Hyattsville, Md. The President sent the card to Rear Admiral S. W. Salisbury, chairman of the Armed Forces Chaplains Board, with a letter expressing hope that "such a devout and thoughtful program" could be carried out.

Chaplain Salisbury immediately contacted radio stations in the Washington area and met with good response. Young Miss Keller herself broadcast the first such noontime prayer over Radio Station WGAY, Silver Spring, Md.

Awed by the response to her simple suggestion, Miss Keller told newsmen, "There have always been wars and people just seem to talk about peace without really doing anything to bring it about."

## Korean Bible Manuscript Safe

To a Methodist preacher, a graduate of Southern Methodist University, goes credit for saving from Communist destruction the only copy of the complete manuscript of the Korean Bible revised in the new system of spelling.

The Rev. Young Bin Im, anticipating the destruction of the Bible House in Seoul, of which he was in charge, removed this important manuscript to safety a few days before the building and contents were destroyed.

Plans are now being made so that Mr. Im can take the revised manuscript to Tokyo. There type can be set and a printing completed. Copies could then be sent to New York and London where further editions can be prepared to help meet the heavy demand for Korean Scriptures.

## Perkins Opening

DALLAS — Opening of the new seven-building, $3,000,000 Perkins School of Theology Quadrangle at Southern Methodist University is set for February 8, 1951, Dr. Eugene B. Hawk, dean of the school, has announced.

Dedication of the buildings will mark the first time that an entire, separate plant for a theology school has been completed at one time, SMU officials believe. The seven buildings include a chapel, a library, a classroom-

dministration building, two apartment buildings, and two dormitories.

The event, set during annual Ministers' Week at SMU, will draw a record attendance of Methodist churchmen from all over the United States. The dedication is to climax the three-day program, Feb. 5th to 8th, which also will be the first official homecoming for alumni and ex-students of the Perkins School of Theology.

A series of lectures by three outstanding leaders of the Christian church will form the central features of the Ministers' Week program. Speakers will be Dr. Nels F. S. Ferre of the School of Religion of Vanderbilt University, to deliver the Fondren Lectures on Missions; Dr. Harold A. Bosely of Evanston, Ill., to deliver the Peyton Lectures on Preaching; and Dean Clarence T. Craig of Drew Theological Seminary, to deliver the Jackson Lectures on The Bible.

## The Parson Looks At Labor

Blair M. Cook

*What excess profits tax*

Even before President Truman's letter to Chairman Doughton of the Ways and Means Committee made headlines on Nov. 15th, there had been a good deal of heat generated in the business community over proposals for an excess profits tax. The C.I.O. for it, and at its national convention in Chicago went on record to that effect. The Committee for Economic Development and Beardsley Ruml's special Business Committee on Emergency Corporate Taxation, as well other business organizations, are "agin". Over two hundred witnesses have applied to be heard before the Ways and Means Committee hearings now going on.

To many, "EPT," as business writers have dubbed it, is just a vague something that President Truman wants to raise four billion dollars with. Specifically, it is a special tax on abnormally high profits, and was used during the war, afterward repealed. Those who are organizing so vigorously to fight the proposal are the ones who would be affected, of course. Their arguments are inevitably tinged with special pleading.

Actually, Secretary of the Treasury Snyder's proposals seem not too harsh. For instance, a company with an investment of 5 million would be allowed around 10 per cent or more as "normal" profit before the excess tax bracket is reached; or — and in many cases this would be the more profitable choice — "normal" earnings would be the average of the best three years out of the four-year period 1946-49, reduced by 25 per cent. Such companies as General Motors would get quite a break on that proposal.

The alternative being pushed by Ruml's committee as a source for the much-needed revenue is an increase in both personal and corporate income taxes, as a main source. Such a course would fall pretty generally on those whose income is not increased by the new defense contracts as well as upon those who stand to profit by them. And since another purpose of new taxation is to help the fight against inflation by drawing off "spendable" money, across-the-board increases would not touch appreciably the most highly inflated corporate incomes.

The 1950 tax bill finally passed raised corporation taxes from the pre-Korea 36 per cent to a top rate of 45 per cent; to gain the same revenue as the "EPT" would do, they would have to be lifted on up to an exorbitant 57 per cent. As President Truman pointed out in recommending that the proposed tax be retroactive to July 1st, "Business volume and prices rose rapidly after that date as the result of the decision to enlarge our defense program greatly, and profits have increased as a consequence. These profits should obviously be taxed as part of a sound program of defense taxation."

In a column written before that statement, John Harriman of the *Boston Globe's* financial page agreed in these words: "E.P.T. would fall entirely on those companies whose earnings are being skyrocketed by war, which would seem a proper placing of the burden. . . . Why should not the piper be paid by those who in his tune find gain?"

But the public relations mills of the business world will continue to grind out reams of publicity designed to persuade the general public that this will be an inequitable and iniquitous measure. After all, current profits are only at the rate of some $40 billion dollars per year (before taxes). That's just about two thirds of the total national income at the bottom of the depression. Even after present taxes, the rate of net profit is now at the highest point ever, $23 billion per year. In this case, it looks like we ought to follow the Treasury's proposals; but chances are they will be well weakened by the time Congress gets through with them.

• • • • • •

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you tidings of great joy, which shall be to all people." — Luke 2:9,10.

• • • • • •

## China Colleges Survive Communist Tide

William Fenn

The Christian colleges in China with their total enrollment of 11,000 young men and women, are situated in territory now under the control of the new People's Republic of China. In a very real sense they are the *Christian* colleges in *Communist* China. This fact places an added burden on them, for never has their living Christian witness been more needed.

Their survival as Christian colleges is the great fact after two years of southward sweep by the Communist tide. There have been changes in administration machinery, but they continue under the leadership of Christian boards and presidents. There are courses in indoctrination in the new thought, but the Christian faith can still be taught and practiced. Services of worship draw larger congregations, Christian faculty and student groups have found new life, and individuals continue to take a fearless stand for Christ.

The days ahead hold as much of gloom as of light. It appears likely that difficulties will increase rather than diminish. But the Christian colleges face the future with faith and courage. New projects are taking shape as preparations are being made for full enrollment in 1951.

The generous loyalty of Methodist churches and individuals will help to determine whether or not the China Christian colleges will be able to render their service and bear their witness during the coming year. Methodist gifts have paid the salaries of faculty and staff members and have provided scholarships for needy students. They have been an investment in lives and ideals. They will continue to give these Christian colleges in Communist China that independence and security on which their mission largely depends.


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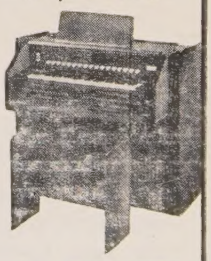
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## Principal Becomes Missionary

On Oct. 2, 1950, in the First Methodist Church of Lima, Peru, Miss Jane Hahne was commissioned as a regular missionary of the Board of Missions and Church Extension. Bishop Enrique Balloch of the Central Conference of Latin America presided and gave the commission. Miss Hahne is a graduate of Allegheny College, a member of Phi Beta Kappa. She is the popular principal of Lima High School, an institution of the Woman's Division of Christian Service. Miss Hahne is one of six young women who, having gone to South America for short terms have recently decided to give their lives to Christian service and have become regular missionaries of the board.

## Name Temporary Leader Of Korea Methodism

According to the Rev. Charles A. Sauer, Methodist missionary recently returned to Seoul, Korea, following the evacuation of the Communist army from that city, the Rev. Hyungki J. Lew has been deputized to serve temporarily as leader of the Korean Methodist Church in place of Bishop Yu Soon Kim, who with many other pastors, was taken away from Seoul by the Communists last September. Mr. Sauer also reports that 14 Methodist churches are known to have been destroyed in the central Korea military campaign. He says also that Mr. C. Chang, director of the Wonju rural project and a former co-worker with Dr. Kagawa in Japan was "liquidated" when Wonju fell to the Communist armies.

## Dead Sea Scrolls

*Methodist Information*

Examining four of the Dead Sea scrolls recently on exhibition (Nov. 18-26) in the University of Chicago's Oriental institute are Dr. James V. Claypool, secretary of the American Bible Society and member of the New England Southern Conference; the Syrian Archbishop of Jerusalem, Mar Athanasius Yeshu Samuel, who brought the scrolls ove from Jerusalem; and Professor Carl H. Kr eling, director of the institute.

Found by shepherds in a cave in the "Wi derness of Judea," in 1947, the scrolls ar estimated to be more than 2,000 years ol Scholars say they have pushed back know edge of the Hebrew Bible by 1,000 years.

The four scrolls contain the earliest know manuscript of the entire Book of Isaiah, mystery scroll, not yet unwound, a commer tary on the Book of Habakkuk, and a di cipline manual.

## Frederick L. Hooper

Frederick L. Hooper, a member of Cer tral Methodist Church in Lawrence, Mass and former lay leader of the New Hamp shire Conference, passed away on Thursda morning, Oct. 5th after an illness of fou months. Funeral services were held in Cer tral Church the following Saturday unde the direction of the Rev. Ray H. Cower superintendent of the Southern District, an the Rev. Johnson N. Armitstead, pastor c the church.

Mr. Hooper was born in Bristol, Englanc in 1888, and made his home in Lawrenc for the past 33 years. He was in charge c wool top shipping at the Arlington Mills fc 25 years, prior to his last illness, and du ing World War II served as a deputy cor troller of the Lawrence Regional Warnin Center.

Active in several fraternal organization Mr. Hooper was also a member and truste of Central Methodist Church, the Massachu setts Council of Churches, Boston Methodis Social Union, the Greater Lawrence Counc of Churches steering committee, and the N tional Travel Club.

Surviving are his wife, Phyllis (Dawson Hooper; two daughters, Mrs. Arthur R. Clir ton of Methuen, and Mrs. Isaiah T. Wooc bury of Springfield; two brothers, Herber S., of Camden, Me., and Raymond J., c Methuen; a sister, Miss Ethel Hooper; an four grandsons.

Burial was in Winchester, N.H.

## Boston Area Calendar

Nov. 19-Dec. 17 — Study of The Worl Church, The Advance for Christ and Hi Church.

Dec. 1-10 — Annual Meeting Woman's Divi sion of Christian Service, Buck Hill Falls Pa.

Dec. 8 — Executive Committee of the Worl Council of Churches' Conference of U.S.A member churches, New York.

Dec. 10-13 — Annual Meeting Board of Mis sions and Church Extension, Buck Hill Falls, Pa.

Dec. 13-15 — New York Area Ministers meeting at Buck Hill Falls, Pa.

## ZIONS HERALD 125 YEARS AGO

*December 7, 1825*

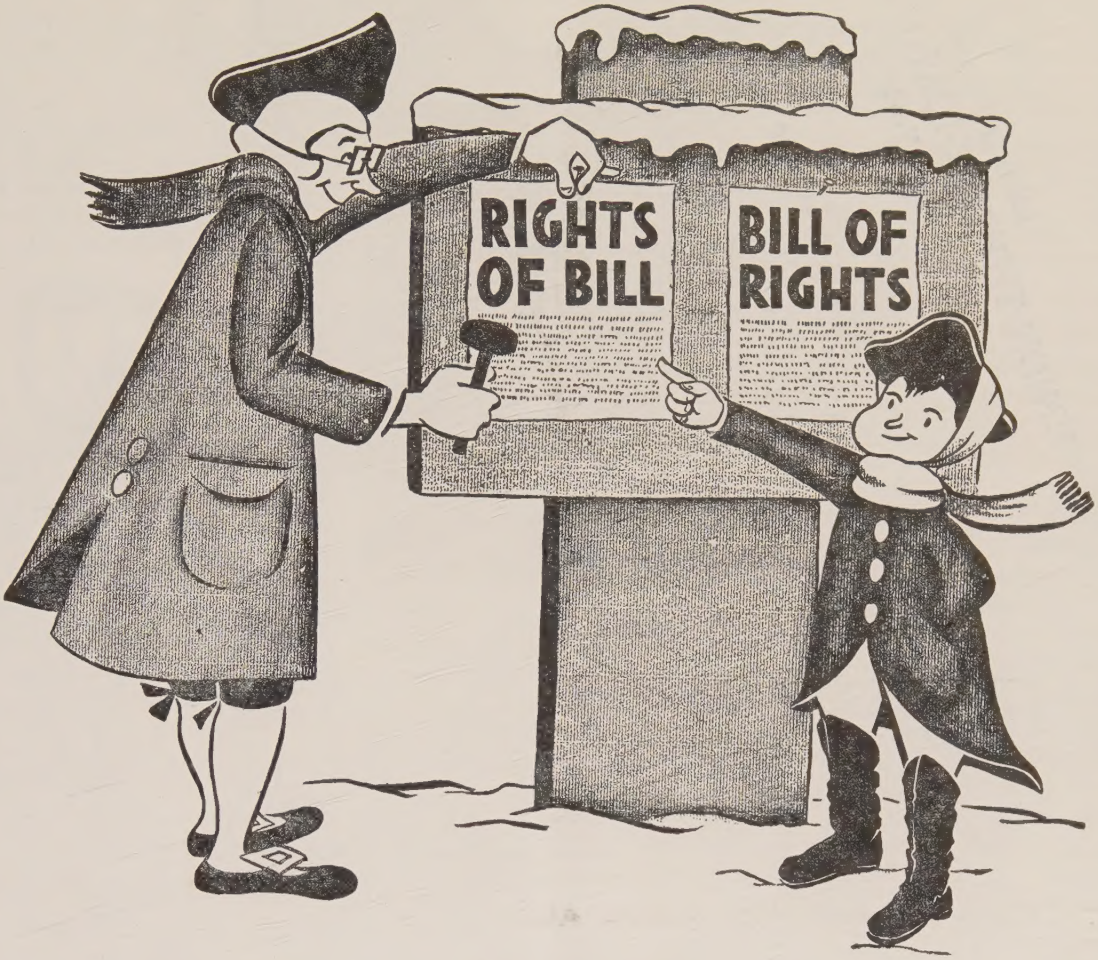
REVIVALS — A letter dated Amherst College, Nov. 28th, is received, in which we are informed that a revival has commenced in Whately, and that hopes were cherished that about thirty had been brought to know Christ. Seven or eight other towns in that vicinity are also experiencing the gentle showers of grace.

* * * * * *

The Michigan Herald of the 8th ult. states that the first boat that arrived at Buffalo by way of the canal, was freighted with oysters, a few of which were sent on to that city by the Steam Brig, in confirmation of the great event which has united that distant region with the Atlantic. Detroit is now removed but six days' journey from New York!

* * * * * *

SUPPLY OF WATER IN BOSTON — A report has been made to the Corporation of the city of Boston . . . that the quantity necessary daily, is estimated at 1,600,000 gallons, and the source which is considered best calculated to afford it, is Spot Pond in Stoneham, which contains 220 acres, and is eight miles from the city, and 140 feet above high water. It is proposed to bring the water in iron pipes, either by the Mill Dam or Craigie's bridge. The expense of bringing the water, forming reservoirs on Beacon Hill and laying pipes, exclusive of the price of the pond, is estimated at six hundred thousand dollars.




# December 15 is "Rights of Bill" day!

No, the printer didn't make a mistake!

Sure, it's Bill of Rights Day — but that's exactly what the Bill of Rights stands for — the rights of Bill, Tom, Dick and Harry — in fact, the rights of 150,000,000 Americans of all colors, creeds and ancestries.

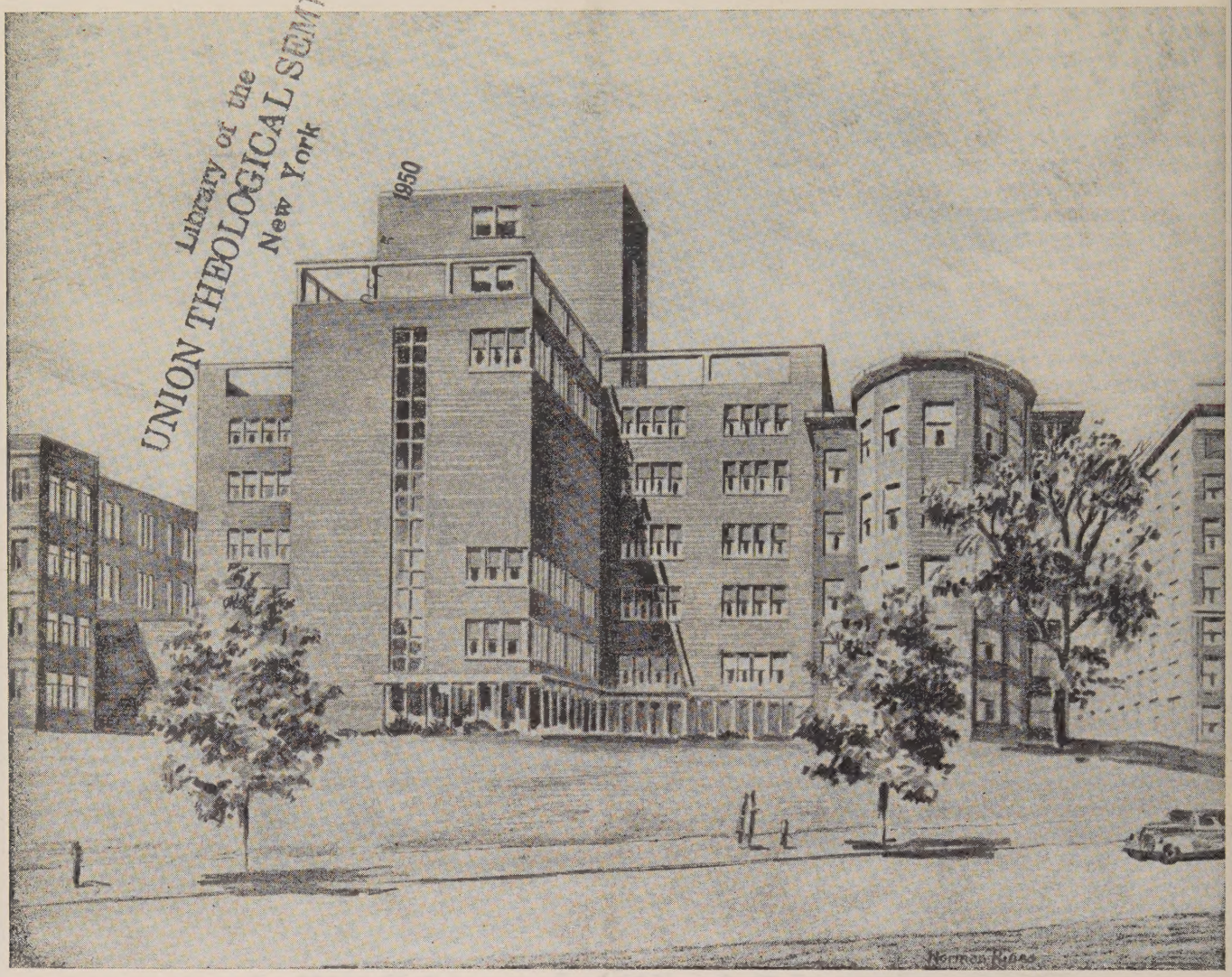
Back in 1791, the people added the Bill of Rights to our Constitution, safe-guarding those basic freedoms of speech, press and religion, and the other liberties which Americans have always held fundamental.

We've been adding to these freedoms ever since — freedom from slavery, equal citizenship, women's suffrage, equal justice under the law. Indeed, the Rights of Bill have grown as our country has grown, and our concepts of liberty have broadened.

And we're adding to these freedoms today — protecting the rights of all Americans to equal employment opportunities, to a fair education, to a chance to live wherever they choose. . . .

On the job, in the schools, in business and in the community, we're sticking up for the Rights of Bill — *It's An American Tradition!*

**It's an American Tradition!**

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THE NEW ENGLAND DEACONESS HOSPITAL has just broken ground for its NEW CENTRAL BUILDING. This building will centralize all facilities and services and will greatly save on administrative costs.

The Cancer Research Building is well underway and will be completed by February first. The Central Building will be completed in approximately eighteen months. The two buildings call for an expenditure of $4,000,000.

Foundations for the Central Building are being constructed to carry five or six additional patient floors, when the money is available. Here is a worthy project which the Church will use for years to come, and which we trust will appeal to those who have funds to invest in Christian charity.

NEW ENGLAND DEACONESS HOSPITAL Boston, Massachusetts